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NEW YORK 11, NEW YORK

DECEMBER, 1948

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No. 12

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Christmas



—Christmas is holy, not holly.

—How easily we forget!

—Our materialistic star of the day lures its millions, world 'round. The Judean star guided three. We call them The Wise Men.

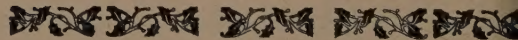
—The Peace and Good Will sung by the angels, for an evil world, find lodging only where hearts are less full than the inn.

—We wear thin the threads of which are woven the story of the crowded inn, the lowly manger, the birth, the star. We tell it like the story of Goldilocks—in the past tense. Christmas was. A true Christmas is. For that Christmas spirit which passes with sundown is a flabby, and fragile, and futile as the tinsel trim which produced it.

—This world needs Christmas, needs it frightfully, needs it more than aught else. Just what will you do with it?

—If Christmas doesn't live in men's hearts from the end of one year to the end of the next, upon what do we base our hope? To what can a distraught mankind cling? What the excuse for a pulpit?

—Unless the blessed Christmas joy The EXPOSITOR wishes you abides, abides with you and is passed on by you, it is indeed wile bells which ring out on Christmas Day.



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Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1948. Entered as second-class matter at the Post Office at Cleveland, Ohio

Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

Subscription Dept.
The Expositor
East Aurora, N. Y.

W. S. Ramsey
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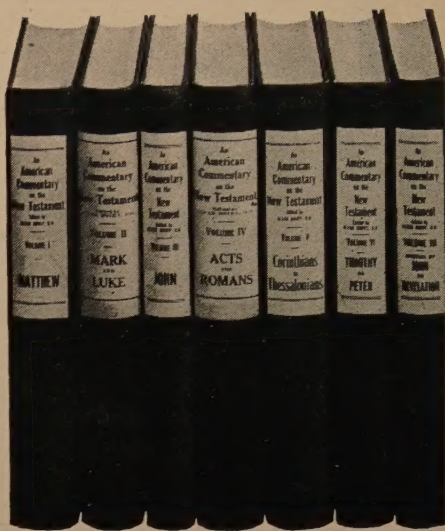


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Intimations of Christmas

JOHN HOMER MILLER, D.D.

BETHLEHEM and Calvary have been called the two most important places in the geography of the infinite and Christmas and Easter the two most important dates in the calendar of the timeless. Make no mistake about it, we are set down for a few brief years on a little island of human life in the midst of an unknown sea of infinite space and time. At either end of our little island stand Christmas and Easter like great light-houses. At one end stands Christmas hurling its light back across the sea to the unknown continent of our origin, saying, "Know ye not that ye have come from God?" At the other end stands Easter hurling its light ahead across the sea of death to the mysterious continent of our destination, saying, "Know ye not that ye shall return to God?" Thus man, knowing with some certainty where he came from and whither he is going, walks across his little island of human life with his head erect, feeling within him that he is greater than he knows, convinced that there is a reason for his being here. As one of his own countrymen has said, "The secret of Columbus' greatness was the fact that the instinct of an unknown continent burned within him." Columbus, knowing the shore he had set sail from and certain that some day he would land somewhere, was never tempted to give up or turn back. He knew why he was on the road.

It was said of Christ by that best-beloved disciple, "Jesus, knowing . . . that He had come from God, and was going back to God, . . . took a towel and girded Himself . . . and began to wash His disciples' feet." To believe that God is behind you and ahead of you makes you know that you must be here on a noble adventure. Christmas and Easter, standing at the beginning and the end of our few brief years and hurling their lights across the mysterious seas toward the unknown provinces of our origin and destiny, throw horizons around, run purpose across and put faith under our little island of human life.

Can it be that much of the bewilderment and futility in our modern world is due to the fact that people have no obsessing conviction about where they came from and no certainty

as to where they are going? You cannot be sure what you are on the road for or what life is all about if you have no idea where you came from and where you are going. People who have no conception of either their origin or their destination cannot possibly live a very satisfying, radiant or useful life along the way. To be sure, they may try to make their own living, go about their business harming no one, practice the Golden Rule because they think it pays, be socially minded because they think it is a biological necessity. But not knowing where they came from nor where they are going such people make their way wearily across the little island of human life. But occasionally, out of the unseen comes a lofty intimation beyond their explanation startling them into new answers to life's oldest questions, whence? whither? why?

I wonder if Thornton Wilder, the distinguished playwright, was not describing many lives as well as suggesting the great intimations which Christmas brings to life's elemental questions, where we come from, where we are going, and why we are here, when he wrote the story of an Empress of Newfoundland who succeeded to that vast and snowy domain when she was but twelve years old. Her guardians and the regents of the kingdom, thinking she was too young to be surrounded by flattering courtiers, decided to send her away until she became of age. They chose a boarding school in London as the place in which she should grow up. Before she left, however, the court physician gave her a potion to drink which took away from her all memory of who she was.

She arrived in London, unconscious of her greatness, to live with people who did not know who she was. The school knew only that she was a very wealthy and important young woman so they gave her the front room on the second floor which was the best room in the school. At first the money for her support arrived regularly from an unknown source but after a time her guardians cut down her allowance. When this happened she had to move out of the best room. It was also a part of their plan that the child should know what it was to depend only upon herself, so later without warning they stopped sending any remittances. When this happened she was moved into a

room in the attic and was obliged to work her way as a servant.

One day as she was thus toiling in the school she was sent to polish the brass knocker on the front door. She opened the door and saw for the first time the snow falling in London. The city was covered with white and as she saw it she knew that all the whiteness meant something to her. It stirred her memory. Soon afterward she went into one of the teacher's rooms and saw on the floor a polar bear rug. That, too, awakened in her a memory she could not understand. Just to think of it made her happy at her work all that day. Sometime later she went into a class room and saw on the wall a map with "N-e-w-f-o-u-n-d-l-a-n-d" spelled across it. She could not remember what it was that she knew about the outline of that strange country and the formation of those dear syllables but there was a glow in her heart long after she saw them.

The snow, the rug, the map were intimations of the unknown land from which she had come and to which someday she would return. They were intimations of her origin and her destiny and they left a glow in her heart so that she accepted it gracefully when she was moved from the best room on the second floor to the attic and was obliged to work her way as a servant. That has been the experience of many of us. We once were sure, maybe as children, of where we came from and of where we were going. We felt ourselves the heirs of a great dominion. Within us burned the instinct of an unknown continent, and, though we could not explain it, we felt that we were greater than we knew. We felt that we were the inheritors and would some day again be the possessors of something better than we really were.

Then all too often it happens to many of us that like an opiate life dulls us. With the passing years bitter experiences take away the memory of where we came from and diminish our faith in where we are going. Maybe we started life in the front room on the second floor, the very best room in all the domain of life, and in our pleasant surroundings it may be that we became proud, self-centered and self-sufficient and that thus, by our very attitude, we shut off remittances from the world of the spirit. As a consequence we are moved out of life's best room. Now in our attic of despair and disillusionment we may be asking, "What is it all about?" For us, as for Clarence Darrow, "There is no goal in living; if we knew where we were going we could pick out the road. But so far as science, philosophy or history can throw any light on the subject we

are not going anywhere." No longer certain of where we came from nor sure of where we are going, in our attic we wonder why we are here.

Yet although our remittances are shut off there may still come to us intimations which startle us into remembrance and which for a brief moment hurl their light across the mysterious seas toward the unknown continents of our origin and our destiny. These intimations come to us most unmistakably with the return of Christmas. Why? Because into our confused, bewildering, uncertain world of human life comes One who did know why and He gives us our bearings. Christmas is the birthday of a man whose biography was written in the words, "Jesus, knowing that He had come from God and was going back to God, took a towel and girded Himself." Knowing, as never man knew, where He came from and where He was going, Christ knew what He was here for.

Jesus knew that He had come from God. God behind us is the first great intimation of Christmas. That is where your life and mine begin. We see men digging in sand pits to find evidence which will link our origin with the beast but when I begin to trace my ancestry I will not stop when I have traced it back through my mother's side of the family; I shall want to see where I came from on my father's side. Much as I am interested in my relationship to Mother Earth, I am more interested in my relationship to the Father God. The fact that the bones of my ancestors are found in the sand does not keep me from believing that my spirit had its origin beyond the stars. Much as I am interested in the findings of scientists, I am more persuaded by the conviction of seers who say that

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
Not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

God behind us is the first great intimation of Christmas.

Jesus knew "that He had come from God and was going back to God." God ahead of us is the second great intimation of Christmas. Just as the instinct of an unknown continent burned within Columbus and drew him on, so there seems to be something "out there" that is forever pulling us toward itself. Professor Bosworth of Oberlin College, who did much to shape the lives of countless young men and women, was once asked by a skeptical student,

How do you know there is a God when you cannot see Him?" Professor Bosworth replied at recently he had come upon a boy flying a kite and that the sailing bits of sticks and paper had been so far away that it could not be seen. How could we know that the kite was up there?" inquired the professor. "I don't know," replied the student. "Because we could feel its pull," the professor explained. God ahead of us ever pulling us toward Himself is the grand, great, unmistakable intimation of Christmas.

Knowing whence we have come and whither we are going, do we not have the answer to the question, Why are we here? "Jesus, knowing that He was come from God and was going back to God, took a towel and girded Himself and began to wash the disciples' feet." Suppose you believed that God was behind you and ahead of you. What would you do? What

would be your answer to the questions, "What is life all about? What am I here for? Christmas answers with its third great intimation, "You are here to take a towel and gird yourself for loving service." If you believe that, you will not become embittered when life moves you from the best room on the second floor into the attic. In the agony of pain, in the blackness of failure, in severe disciplines, even in the utter loneliness of sorrow you will still take a towel and gird yourself because you know that God is behind you, ahead of you and with you. Christmas comes with this third intimation, saying, "Remember a Child cradled in a manger, reared in poverty, despised, forsaken, and crucified at last; yet all His days He took a towel and girded Himself and went about doing good because He knew that God was behind His borrowed manger in Bethlehem and ahead of His borrowed tomb at Calvary."



What Does It Mean . . . ?

CHARLES HADDON NABERS, D.D.



THE city editor sat before his copy-covered desk nervously fingering a red and green card upon which was printed, "Merry Christmas!" His pile of mail, like yours and mine, did not seem to contain anything else but a score of cards, each of which brought variation of the same message, and to each of which was affixed a different signature.

The editor looked at it with a frown. He turned it over, then right again. On his face came a sneer. He read its simple words aloud, "Merry Christmas," and the sneer faded into a smile. His finger pushed a button which summoned to his desk his brightest and dumbest reporter, not two men, but one, brightest one day to the city editor, and dumbest the next, and the dumb days far outnumbered the bright ones, even as in my life, if not in yours.

* * *

"Here's your assignment for the Sunday news," and he chuckled him the whole stack of Christmas cards. "I've been getting card after card, some whispering and some shouting, some pretty and some ugly, some plain and some fancy, some from friend and some from folks who wish me dead, and they all say,

"Merry Christmas." Go out, and see what Christmas really means to the folks of this city. He paused and the reporter began, "But, sir, I don't know—"

The editor shut him off: "I know you don't know, and it's no time to boast of your ignorance. You don't know, and I don't know, and we don't know, and the people of the city don't know what Christmas really means to men and women today. Because I don't know, and you don't know and the thousands of intelligent readers of this paper who pay their money to get a copy every morning, I am sending you out to find out, and you are going to find out, and when you find out, you are going to write the feature story for Sunday. Go out, and don't come back until you do find out, and that is all, and thirty!"

Out went the brightest star of the city force. Out of the smoke screen hanging heavy over the news office, out into the city. His eyes scanned the streams of red and green and blue lights festooned along and across the city's main thoroughfare. He stopped at the curb, wondering where to go for his first stop in the fulfillment of his assignment.

* * *

Crowds pushed along the sidewalks and spilled over into the gutters. Automobiles crept along, red bells dangling from rear glasses and Christmas trees tied to running boards and fenders. Men and women laden with packages piled high in their arms, little packages, medium sized packages, big packages, all that long arms could hold, and pockets bulging with others, all wrapped with paper printed red, and green, and covered with holly, mistletoe, bells and greeting words.

One young couple dropped a package, and the reporter retrieved it for them. "Thank you," said the man. "Merry Christmas," said the lady.

"Say," asked the reporter, "what does Christmas mean to you this year?"

The smile broadened, and the young man said: "We, are going to have a tree for Junior. He was too little last year to know about Christmas, and we are going home to decorate it now. We have lights, and tinsel, the red candy and everything. We are going to have the best Christmas we have ever known, for Junior will have a tree this year."

The love which delights in giving made the faces of this young father and mother radiant with inward happiness, and its reflection lighted the faces of all who happened to hear their joyful words. The reporter responded, "Merry Christmas," and they went merrily on their way.

* * *

"Well, Christmas brings business and I had better interview a business concern," concluded the newsgatherer. He pushed his way into the crowds hovering over the rapidly depleting counters of the department store and to the office where the merchant prince sat on a higher level from which he could gaze complacently, as he was gazing, at the shoppers, and listen appreciatively, as he was listening, to the music the cash registers were making as they recorded purchase after purchase.

"Merry Christmas," said the reporter. "Merry, your permanent address," scowled the merchant in return, though not exactly in those words. "Don't bother me today, I'm out of goods, and my clerks are out of humor, and the shoppers are impatient, and I don't want to see newspaper men! I'm not talking—what do you want?"

"Just to ask about Christmas. That is all."

"What about Christmas? Business is better than it was last year, but we aren't making any money. Taxes are too high. No profits any more. But," he said grudgingly, "we are doing all right, I suppose. This Christmas shopping does bring us folks who are easier to please than we get any other time of the year. And,"

he smiled, "you can say for me, and I am willing to be quoted, "Christmas is quite a success with us."

* * *

On his way back to the sidewalk the reporter found one of the sales girls waiting at the desk for a package to be properly dolled up with all the fancy trimmings designed as Christmas wrapping for gifts. He said "Merry Christmas."

She looked at him pityingly in almost profane silence. . . . And then she said, "Merry Christmas! Merry? did you say? Merry? Tell it to my feet. They don't feel merry. At least they didn't a few days ago when they had some feeling in them. That was something entirely different. For three days now they have quit having feelings. Merry Christmas? Say, who started this racket anyhow? But," she continued, and her face softened, and a smile came from her eyes if not from her lips, "I suppose I can keep on going if folks keep coming to get things to give folks to make them glad, I'm willing to do my part to make it merry, and maybe this is the way these feet of mine do their part."

* * *

On his way up the street the reporter stepped into the office where social welfare work is done, saw families cared for by church and club groups, and watched the preparation and departure of baskets to homes of poverty and illness and unemployment, and helped tie Merry Christmas tags around the necks of fat fowls and to toys and candy to make glad lonely lives. The secretary said: "For the few weeks around the Christmas season people are kinder and more generous and more thoughtful than during all the rest of the year. For a brief period they do forget themselves in a genuine effort to bring good cheer to others. Because of the gifts of many people Christmas will be merry in many homes this year."

* * *

The reporter continued his way up and down Main Street, jostled by good-natured smiling crowds, hearing Christmas greetings shouted constantly, until he became both tired and hungry. He found a table in the corner of a restaurant to eat his evening meal, and as he ate, the radio spoke its message to him: "How do you do, ladies and gentlemen. I am speaking to you from Bethlehem in the ancient land of Judea where Jesus was born, I am standing just within the doors of St. Mary's Church better known to you as the Church of the Nativity. Less than a mile from here is the field where the angels appeared to the shepherds announcing the birth of Christ. In this

sume field young David, later the great king in Jerusalem, tended the flocks of Jesse his father. On this same hillside at a still earlier time, Ruth gleaned in the fields of Boaz. Around the corner from where I am speaking to you is the well for whose sweet water David longed when he was an exile, and for which three mighty men in his army risked their lives.

* * *

"Under the present floor of this church, which, by the way, is the oldest church of the Christian world, is the spot marked by a large silver star where Jesus was born of the Virgin Mary. Near where I stand the Wise Men led their caravan when the strange star in the heavens guided them to Bethlehem. The bell tower which usually sends its Christmas music to the whole Christian world is hushed by war this year. That ruin across the square is the charred remains of the city hall burned by the Arabs in 1938. Around the shepherds' field is a high barbed wire fence of a detention camp for recalcitrant Arabs. I regret to report there will be no Christmas music from Bethlehem this year. I return you now to the office of the National Broadcasting Company in New York. Merry Christmas to all you people back in the United States."

As the radio program changed, the reporter rose from his seat, and wandered out into the street again. Within the next few minutes he came to a church brilliantly lighted from within to make glorious a window telling in gleaming glass the story of how shepherds watched their flocks by night, the angels announced the coming of One Who was Savior of men, whose advent gives glory to God in the highest, and is a harbinger of peace on earth, and of good will to men. "The Church has something to do with Christmas," mused the reporter. "I'll step in and see what it has

to say about Merry Christmas."

* * *

He went within and slipped into a pew while the service continued. He heard the Christmas story read from the Gospel of Luke and felt himself among the shepherds while the angels sang. He heard the carols by the choir, "Joy to the world, the Lord is come," and "Silent Night, Holy Night," and listened while the minister told of tragic conditions about the Land of Sacred Story on this Christmas day.

He hears the minister say: "Christmas begins when Jesus comes. Christmas lives when Jesus lives. All other paths have proved will-o-the-wisps which led mankind to despair, disillusionment, defeat, death. Only the road to the little town of Bethlehem, the road of righteousness, truth, justice and love remains untrod. Why not walk therein for God and with God? Why not accept God's Christmas gift within the soul and share Him with others? "With Him," said the preacher, "we can face the future with confidence and hope." The minister closed the service with a prophetic prayer.

* * *

Back to the office of the city editor went the reporter. "Chief, here is my material. But I cannot shape it together into a single story. Christmas means a different thing to every man I met. But Christmas is sweet and fine and great and wonderful, and I have learned this: Christmas can mean more, far more than any of us have ever dared to believe if we keep the spirit of the Christ in our hearts this day."

"Very well," said the editor, "tell the tale to the people the way it came to you, and let every man have a chance to receive the Christ Child in his soul and heart. Merry Christmas to you."

"Merry Christmas to you."

"And Merry Christmas to you all."



AT THE CRADLE

To stoop beside the cradle is not enough my friend;

To walk with Christ through all thy days,
And e'en to journey's end—

This is the stooping that we need.

To stoop beside the cradle,

Then lift your face on high,—

Face life with faith and hope and love—
Point others to the sky.

Stoop down to lift a weary soul,—
Help all who are in pain,
Stretch out a healing, helping hand,
And Christ is born again.

Walter R. Young.

Faring The New Year In Confidence

A. WALLACE COPPER



MILLIONS of people in our world are confronting the new year with trepidation. As they contemplate it they wonder what it will bring forth, what will happen before it is ended, and what kind of a world we will have when it will be concluded. The awful holocaust of war still haunts mankind. New and more diabolical weapons than have ever been devised are waiting. No wonder men and women shudder when they contemplate tomorrow.

Filled with fear they ponder nervously about their personal life. Will they be able to realize what they have hoped? Has modern knowledge destroyed the truth that dreams are the stuff of which life is made? With the shrinking of the globe, man's accessibility to any part of the world and with the weapons of destruction at his disposal, will it be possible to plan and make of our lives in the year ahead what we really desire? Dr. Sockman has said that Jonathan Edwards stirred a revival of religion preaching on sinners in the hands of an angry God. Today, with atomic energy we have the power of God in the hands of angry sinners. In this kind of a world can we confidently live in a new year?

One thing is definitely apparent, we cannot confidently face a new year depending solely upon our own strength. A saint of old said, "The world is too much with us." We say as we view the tremendous forces let loose by conniving men that the world is too much for us, alone. To live confidently means that we need a power that is not our own, that is greater than we are, and upon which we can depend. To discover such a power is to find the confidence we need to live effectively.

Jesus said, "I am with you always." No matter what year, or crises, or darkness, He is

ready and able to do exceedingly and abundantly above all we can ask or think. In His fellowship, abiding in His presence, we can confidently face whatever a new year holds, and make of life what life was intended to become.

* * *

We can face the new year in confidence with Christ because no matter what circumstances we may confront He will help us to make life worthwhile. We do not *find* life worth living, we *make* it worth living.

Jesus was born in a herdsman's shed. Living in a primitive country, never traveling any great distance, not having access to vast libraries or great universities, He made His life so wonderful that before the ages He appears as the holiest among the mighty and the mightiest among the holy. In thirty-three years He made such an impact upon mankind that dynamic forces were set in motion that have lifted empires off their hinges and turned the stream of history into another channel. He has inspired great music, immortal art, opened channels of benevolence, and has motivated men and women in every generation to go to the uttermost parts of the earth to lead men into the Father's presence and experience life abundant.

George Whitefield was born in Gloucester. His father was the keeper of a grog shop. Yet in spite of this environment he responded to Christ's call. Not only did he train his mind, but cultivated his soul-life. He became aflame with evangelical fervor and though forbidden to minister in the churches of England, took to the fields to preach. In the midst of a godless age when crime was rampant and gambling was an accepted and so-called respectable practice, he brought thousands of men and women to the foot of the cross. Not only in England but America, with indefatigable energy he traversed the countryside and with an almost

Sellers Methodist Church
Upper Darby, Pennsylvania

incomparable eloquence preached the unsearchable riches of Christ Jesus.

In the Presbyterian Church at Newburyport, Massachusetts, he preached his last sermon. In weakness he was taken to the manse. Bidding a multitude at the door good-by, he was assisted to bed. Finally, he was heard to say, "Lord Jesus, I am not tired of Thy work. I am tired in it," and at that went to his reward. Could anyone say that Whitefield, worn over a grog shop, spending his days and nights as a lad serving liquor, had found life worth living? No, but with Christ he *made* life worth living.

Stevenson fought a continuous battle against ill health. In search of physical strength he traveled from Edinburgh to Switzerland, to the Adirondacks, to California, and finally to Samoa. He wrote to George Meredith, "For fourteen years I have not had a day of real health. I have awakened sick and bed weary. Yet I have done work unflinchingly. I have written in bed and out of bed, I have written when I was torn by coughing, when my head swam with weakness. Yet the battle still goes on. I was made for conflict."

Can anyone say that Stevenson found life worth living? When we think of his, "A Child's Garden of Verses", his exquisite stories that fascinate the minds of men, when we think of the inimitable characters that walk across his pages, and above all when we behold his heroic spirit rising above pain and sorrow, tears and disappointment, is it not apparent that with a failing body he made life worth living? Kelman in "The Faith of Stevenson" make it clear that he walked confidently with Christ.

Can you explain in any other way the triumph of Livingstone praying in the heart of Africa, "May God's richest blessing come down upon any man, American, Englishman, Turk, who can help to heal this open sore of the world"? Did Lincoln find life worth living? He made it worth living. After his majestic and benevolent career had ended, and his body had been carried to the cemetery in Springfield, Bishop Matthew Simpson led the thousands to sing, "Praise God from whom all blessings flow."

We face a new year. Discouragements may bear us down, fear of what is ahead may haunt us, trepidation may grip us as we contemplate tomorrow. But we can march out upon the new days in confidence with Christ, for with His help we can make life worth living.

* * *

We can face the new year with Christ, confident He is right. The disciples believed in Him, they were confident in the truth He

uttered. The Pharisees wanted to destroy Him because they said He was wrong, His doctrines were false, that He went about Galilee misleading the people. One of the charges made against Him was blasphemy.

Centuries have passed, and sufficient time has elapsed for men to see whether or not He was right. Leaders have come and gone, rulers are here today and tomorrow will be seldom remembered, but Christ remains. When on earth, He said, "Love one another", "Whatever ye would that men should do unto you, do ye even so unto them." The leaders of His society laughed at Him. Has time repudiated this truth? The events of the ages have confirmed He was right.

Today mankind stands on the abyss of total destruction. The fanciful theories, the postulated forms of relative morality have collapsed altogether. It is more apparent today than ever, that hate will put the handwriting on the wall of our civilization, but only love can bind it together and enable it to survive. Hate, vindictiveness, selfish ambitions are the ruination of individual men, producing hypertension and devastating complexes. They also set the world on the edge of catastrophe and prepare it to plunge into oblivion. Today men are saying everywhere that Christ's way is the only way. Following the impulse of hate and selfishness we have experienced two world wars in a generation, and now the stage is being set for another. We have seen in our time, as few generations have been permitted to see, that Christ is right.

Whenever individual men have possessed the Master's spirit, refusing to hate, determined to love, they have become new persons. Life has been a joy and the soul has been poised for right action. Martin Luther said, "My soul has been too glad and great to be the enemy of any man." Booker T. Washington said, "I will not permit any man to degrade my soul by making me hate him." Mr. Channing Pollock, before writing "The Fool", read the New Testament. He said, "The further I read, the more I said to myself, this is the best common sense I have found."

In the course of the Armenian atrocities, a young woman and her brother were chased down the street by a Turkish soldier. The brother was slain, but the girl escaped. She later became a nurse. One day into the ward of the hospital came the soldier who killed her brother. He was very sick, and the slightest inattention would assure his death. Something within her cried out, "Revenge", but something else said "Love".

(See page 577)

The Angel's Song

THE ROAR of guns has not drowned it out. Man still hears it and desires wistfully that its message might be realized in the hearts of men world round. It has been said, "Angels link heaven with earth" but the Christmas Child was to link earth with heaven.

Go back to the word of that angel, "Born to you this day, a Saviour." Heavenly hosts gave glory to God because of the birth of the Christ-child. Later men spoke of beholding "the glory of God in His face." John cried, "We beheld His glory." God was glorified in a pure, stainless life and is glorified in lives of men and women who attach themselves sincerely to Jesus. "Herein is my father glorified, that ye bear much fruit" were His words.

Go back again to the angel. "Born to you . . . a Saviour." That Saviour said, "Peace I leave with you . . . Let not your hearts be troubled." Apart from the spirit of that Saviour the earth has no guarantee of peace. He came to reconcile men to God. In such reconciliation alone do men find inner peace in which to live quietly and unafraid.

"Born to you a Saviour". Men talk of the will to conquer. What we should develop, what the world needs most today, is our will to do good, for how can there be peace on earth without men of good will?

When real peace comes again, it will tarry only as good will is in the hearts of men, both the conquerer and the conquered. Not peace by conquest, nor yet by negotiation is needed, unless foremost in those negotiations be good will among men.

Out of such a peace and only from such a peace can there come Peace and Glory to God.

—Wm. Tait Paterson.



Santa for Adults

MANY of life's values are hidden in the dust of tradition. They are obscured by the legendary fabulous.

Students of history will recall Nicholas, Bishop of Myra,—he is the real Santa Claus of tradition. He was born December 6, 326 A.D. His various names indicate the spaciousness of his deeds, the catholicity of his character, the influence of his life.

In Latin, Sanctus Nicholas; in German, Der Heilige Nikolaus (this before Hitler); in Dutch, Saint Nicholas; in England, the Spirit of Yule; in America, Santa Claus. Everywhere, the Christmas Spirit, the Spirit of Christ.

Yes, Santa Claus was a real person,—as real as anybody whom you might name. He is real today. Not to believe in him is to deny your own best moments, your most expansive thoughts, your generous impulses. Santa Claus is You,—when you are kind, thoughtful, helpful, considerate, unselfish. As the Spirit of Christ dominated Saint Nicholas, so may the Spirit of Christ dominate us all,—all the world in this hour of hate and sword, war and death.

We have almost lost the real Santa Claus. We have put him in masquerade, we have caricatured him. To many he is a bit of pleasantry, with which to beguile the childish and credulous,—a mysterious and important somebody who comes from the far North, hovers over chimneys of good children, passes by the homes of bad youngsters.

He is one to patronize, cajole, bribe, an amusing diversion, the life of the Christmas party, the illustration for department store commercials, a bell-ringer on street corners, a jolly good fellow who pours out the treasure of a well-filled sack and who immediately after the holiday is cast into the limbo of the trivial and forgotten.

Like barnacles cling to the bottom of a ship, so the non-essential, unimportant, cling to his story, marring the beauty, hiding the truth. A stream takes on the coloration of the terrain through which it flows. So Christmas itself is polluted with ingredients and impedimenta of the centuries,—even as Christianity has become marred and scarred by strange interpretations, robbing it of its simplicity and beauty. Would that we might erase certain chapters from the History of Religion.

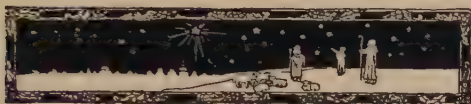
We need get get back to the sources and springs of great ideas and regnant ideals. This would make, not only religion but all realms of human thought and endeavor more simple, understandable, certainly more acceptable. There are instances wherein the cause of Christ is retarded, in the name of Christ.

Saint Nicholas loved little children, favored sailors and all in danger. He gave of his substance to the poor and needy, defended the weak, befriended the outcast, succored the depressed, always thought of others as a lover and helper of his fellow men. He gave to his age not only an example but a definition of Christmas. Santa Claus, stripped of his motely, his theatricals, discovers for us a universal ideal akin to the heart of God.

—Richard Braunstein.



THE CHURCH AT WORK



Preaching At Its Best

"There is no effective means of transmitting wisdom and insight from one person to another, apart from inducing an imagined experience from which that wisdom and insight are derived," says E. Winston Jones, in his new volume, *"Preaching and the Dramatic Arts,"* (Macmillan).

"Predigested truth cannot be assimilated by another. As George Gerwig points out, it is small use to say: 'My son, listen to wisdom. This has been my experience. Take it for truth.' Accordingly, the pedagogy of Proverbs is poor and the pedagogy of Jesus superb. The parables dramatize real-life situations, and through the imagination we enter vicariously into experiences which teach their own lessons. Either we learn this way, or we do not learn at all.

"The experience of Dorothy Waldo Phillips as a child-guidance specialist provides additional testimony. Mrs. Phillips has given *freely accepted* moral instruction to half a million school children in Ohio, Wisconsin, Michigan, Pennsylvania, New York and Iowa, by means of a little puppet which she manipulates with the fingers of one hand. Samuel Spivens, as he is affectionately known, plays the part of a small boy possessing all the faults and failings of most school children. After Samuel has given evidence of misbehavior, the children are asked to give him good counsel. And they comply eagerly, vieing with one another in their

suggestions! Of course, in telling Samuel, *each is telling* himself why certain things are wrong and why they should not be done.

"Mrs. Phillips calls her technique 'the turn-about.' You avoid saying: 'Boy, you did thus and such. You were wrong.' Instead, the boy tells himself. 'And if a fellow tells himself, he jolly well remembers.' Now you've avoided the need of confronting him directly, so he won't have any need for putting up defenses.

"Aversion to good advice and moralizing is universal—a noteworthy characteristic of the human species. We must accept this as a fact, and proceed accordingly. 'The problem,' says Robert Russell Wicks, 'is to create a relationship in which advice is wanted. Why is it, he asks that when you put up a sign 'Wet Paint' to inform a passerby of possible danger, a small boy will invariably put his finger on the paint to make *sure it is wet?* Because he appreciates a truth when he has felt it for himself. 'All growth is a matter of acquiring our own feelings for facts that other people have presented to us. We cannot *borrow* the way other people feel about life; that is our own province which is forever inviolable and sacred.


"The preacher, if he would influence character, must provide his hearers with an opportunity for reacting to life situations in terms of their own feelings. This, if Isaac Walton is a reliable reporter, John Donne, the celebrated English divine was able to do. Walton speaks of him as '*enticing*' his congregation by a

sacred art and courtship to amend their lives; here picturing a vice so as to make it ugly to those who practiced it; and a virtue, so as to make it beloved even by those that loved it not.'

"This is a description of preaching at its best. Partaking of the nature of the drama, it sets the stage for the transformation of character."

From *Preaching and The Dramatic Arts*, \$2.00, Macmillan Company, 123 pages, XI chapters, among them:

The Function of Preaching
Limitations of Reason
Role of Imagination
Influencing Character
Attention, Interest, and Movement
Creative Delivery




A Cheerful Smile

As Christians and Church-goers, many of us may find a dramatic lesson in the following item, reported from Los Angeles, on November 11, 1948.

Robert Pettey, 35, a parking-lot attendant, "had a smile and a friendly word for an elderly shoestring-and-pencil peddler during the past two and one-half years." The peddler cashed some War Bonds this week, and presented the vendor of smiles and friendly words with \$1,000 in cash.

Few of those whom we contact in everyday life can reward us with \$1,000 in cash for a smile and cheerful words, but there are other rewards more worthy, and more to be desired, such as building of good community life, good environment for children, active Church membership, regular attendance at worship service and Sunday School classes, cheerful giving to worthy causes,—all these are worthy by-products of the cheerful welcome and friendly smile.



Young Church Members 'Take Over' Local Government for Week-end

Forum discussions among young Church members, under the leadership of local government representatives, relating to the need for local government, both law and law enforcement,—the benefit of such government for all citizens of the community, and the need for cooperation on the part of all citizens, for the welfare of the community—are being undertaken in many parts of our country, and the response of young citizens is gratifying.

Forum discussions include such subjects as the following:

What is good for our community?

What qualities should our local community leaders have?

What is the relation of the individual citizen to the local government? the community? What are individual privileges and duties toward community safety, welfare and progress?

How can the individual help to improve the community?

What is it that builds desirable communities?


Who benefits by good community government?

Young people are asked to present questions of their own, since the purpose of the discussions is to give birth to "awareness" of good community life, and where improvement is needed; and, above all else, that the contribution of the young citizens is sought by the community, its law makers, and law enforcement branch.

After thorough discussion of questions brought before the young people, specific days are assigned for elections of candidates for local offices, from mayor down through the list; the election is supervised by the young people, under the supervision of experienced local officials, and those elected are duly initiated, and "take over" their duties on specific days of the month. Regular local officials "stand by" to observe, and make suggestions only as would be permitted were the situation reversed.

Such a program will include young people from every church in the community, and will be backed up by leaders from each church, the public schools, and local business and professional groups. Of course, the local newspapers support such a plan, through sympathetic and adequate publicity.

Sincere and earnest consideration should be given to suggestions for improvement of conditions in the community, as related to schools, recreational facilities, desirable entertainment programs, community life as related to other communities, vocational opportunities, and law enforcement.



A Light to Lighten the World Christmas Eve Service

A beautiful and worshipful service for Christmas Eve can be arranged with a tableaux-manger scene, hidden choir, candle-lighting, and a reader to emphasize the actual Biblical narrative of the Promise of a Saviour, and the Birth of Jesus. Luke 1:1-80; 2:134; Matthew 1:18-25; 2:1-15.

The role of Mary and Joseph may be assigned to members, suitably robed, animals omitted, and a spot light used to light the manger scene during the service. Wise men, suitably robed, will enter into the lighted area, as the reading of the narrative requires.

Little rehearsing, apart from the choir music, will be required. Since the Scripture narrative is long, several readers might well be assigned to the reading, which should be well rehearsed, and so delivered that all worshippers will hear and understand the message.

Christmas carols, by the young people of the church, prior to the hour of service will be heart warming to those approaching the church. Familiar Christmas hymns should be chosen for the congregation, so all will take part. The young-couples group of a Detroit, Michigan, church provided candles, one to be handed to each worshipper upon entering the church, which the worshipper carried to the chancel, where it was lighted by one of two attendants waiting at the chancel steps, and the worshipper then placed the lighted candle on a special set of holders on the chancel railing. These remained lighted throughout the service, and were used to symbolize the Light the birth of the Saviour brought into the world.



The Glory of the Manger

Readers who wish to refresh their approach to the Christmas season will find material in Samuel M. Zwemers' book, "The Glory of The Manger," published by The American Tract Society, with a \$1,000 prize award. Address of the Society is—21 West 46th Street, N.Y.C. "The Glory of the Manger" in condensed form is printed in The Earnest Worker, December 1948 issue, as prepared by Bernard Mulder. Address is 8 North Sixth Street, Richmond 9, Virginia, 15c single copy.



One Law and One Manner "New Year" Before Us

Organ: "De Profundus"—*Andre (Softly, to prepare congregation for the entrance of the reader, preceded by a teen-age boy carrying an open Bible, and two teen-age girls carrying lighted candles; they come up center aisle toward the chancel, where the pastor rises to meet the procession. The boy places the open Bible on the reading stand, and turns toward the chancel; the girls with lighted candles stand facing the pastor, leaving space for the reader to kneel before the pastor, who opens service with prayer, given below. Group should be costumed in white, or wear white surplices)*
Prayer: Heavenly Father, take each of us by the hand, and lead us firmly and surely, hour by hour, day by day, into the paths of Thy choice, so each one of us may know and feel

Thy presence in the choices we must make as a part of the way of life before us.

Through the help of the Holy Spirit, Thou hast made us aware of the great joy and privilege of communion with Thee, a season for revealing our gratitude to Thee for blessings too great for us to understand, a season for dedicating ourselves to use our blessings and talents as Thou hast ordained, a season for revelling in Thy love in the knowledge that Thou hast made us in Thy image, for a day that only Thou canst know.

Heavenly Father, make us worthy of these gifts. We ask in the name of the Father, the Son, and the Holy Spirit. Amen.

(Reader arises, goes toward reading desk, pastor returns to rear of chancel after announcing hymn, girls use their candles to light large chancel candles at either side of chancel)

Hymn: "All Beautiful the March of Days".

Pastor: One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations; as we are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." (Numb. 15:15-16)

Choir or Quartette: "Adore and Be Still"—*Gounod (Or other suitable choice, according to talent represented)*

Reader: When Jesus was born in Bethlehem of Judea in the days of Herod the king, there came wise men from the east to Jerusalem, saying, (If possible, have 3 wise men approach chancel steps at this time, asking in measured tones, the following. Otherwise have reader continue)

Where is He that is born King of the Jews? We have seen His star in the east. We are come to worship Him. When Herod the king heard these things, he was troubled; he gathered all the chief priests and scribes of the people together, and demanded of them where Christ was born. When they told him, "In Bethlehem of Judea; for thus it was written by the prophets," he called the wise men before him, and inquired of them when the star appeared, then sent them to Bethlehem saying—

Go and search diligently for the young child; when ye have found him bring me word, that I too may worship Him.

When they went forth from Herod's presence, lo, the star which they had seen in the east went before them, till it came and stood over where the young child was, and they rejoiced with great joy.

Choir: "Star of the East."

Reader: The wise men, led to the house,

entered and saw the young child with Mary his mother, fell down and worshipped, opened their treasures, and presented them to him; then, being warned of God in a dream not to return to Herod, they departed into their own country another way. An Angel of the Lord came to Joseph, saying, "Arise and take the young child and his mother into Egypt; be there until I bring thee word, for Herod will seek to destroy him." Joseph arose and took them away by night, remaining there until the death of Herod, thus fulfilling the Word of the Prophets.

Hymn: "Guide me, O Thou Great Jehovah."

Reader: After the death of Herod, an angel of the Lord appeared to Joseph, saying, "Arise, take the young child and his mother, and go into the land of Israel, for they are dead which sought to harm him." Joseph obeyed the angel come from God, as the nation of Israel remembers the words of the Prophet Isaiah.

Pastor: (Read Isaiah 51:4-15).

Hymn: "Great God, From Whom All Blessings Flow."

Reader: (Isaiah 55:3-6).

Choir: "Hail to the Lord's Anointed."

Pastor: "A New Earth," *John Oxenham*.

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

"God give us sense,—GOD-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the
ways,—

To cleanse our poisoned founts with GOD-born
energies.

Congregation:

"To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties!

Hymn: "Father, All Glorious, O'er All
Victorious."

Silent Prayer and Benediction.

Organ: "Grand Choeur"—*Clausmann*.

(Worshippers will gather in Fellowship Rooms for refreshments after this New Year's Eve Service. Each worshipper should be provided with a stanza of "Thy Kingdom Come!" by John Oxenham, to offer as a part of the New Year's resolutions. This may be distributed by including in the above program, or on separate sheets, typed or duplicated form. Each worshipper should be encouraged to offer specific resolutions, followed by the stanza from "Thy Kingdom Come." (If you cannot locate this poem in your local library, send stamped envelope to *The Expositor*, East Aurora, New York).

Race Relations

Suggestions for improving interracial and intercultural understanding were outlined recently at a group meeting in Western New York by Clyde E. Murray, head of New York City's Union Settlement Association:

1. "That group leaders seek to build better relations around common interests, citing a mothers' camp plan used in N.Y.C. which permits mothers of all nationalities and races to accompany their children to summer camps.

"During the two weeks they are together, nothing is said about interracial or intercultural relations—instead they learn by lesson first hand by associating with women of other backgrounds than their own.

"To get people interested in something bigger than their differences, is important, if they are to forget them. Neighborhood playgrounds, to benefit all the neighborhood; improvement in traffic control or street-lighting in the neighborhood; the local refuse collection. Any of these will bring the people together, and is better than sitting around talking about the international situation.

2. "Leaders should voice their opinions on racial and religious equality, in order to create an effective public sentiment; more important they should practice it. Leaders sometimes mouth democracy but don't live it.

3. "Some workers in various agencies are subject to *building-mindedness*. They don't get out of the four walls to find out what people are doing, what they are thinking, or what motivates their actions.



Freddie

A story of a little boy, Freddie, who lives in any one of a thousand neighborhoods of our great land, is not very long, 30 pages of pictures and "little-boy and girl" conversation, will bring the reader an understanding of the needs of little-boy hearts, whether the skin is black, white, brown, or yellow. Printed by Wartburg Press, and designed by C. Umhau Wolf and Jim Seed, no price given; it would make an excellent Christmas gift to a child, or teen-ager.



The "Cold War"

"They call the present world situation a 'cold war' or 'a war of nerves', writes Josephine Lowman, as released recently by The Register and Tribune. We quote from Miss Lowman's observation, because it offers food for practical thought on the subject, for both pastors and people.

"I do not know why we should cringe so before it because life has been treating us to a cold war ever since we were born! Life tries to bluff us and scare us half to death even when it does not strike us. Cold wars have been going on between parents and children, husbands and wives, teachers and pupils, em-

loyers and employes, ever since there were such human relationships.

"Certainly being a parent is a war of nerves! No matter how delightful the prospect may be, the jitters begin with Junior's first tooth and continue until he or she is happily married, and successfully launched in life's work.

"Society is a *cold war*! There is perhaps no more deadly battle than the battle of supremacy for industrial, financial, or social position. Life is static with threats to happiness and health, to success and peace of mind, and in order to survive as a well-integrated personality at any time, and especially today, one must learn to like those threats for what they are worth; to do what one can to prepare for them, and at the same time avoid the worry habit.

"I refuse to be a victim of the present cold war. I will meet what I must, if I must. In the meantime it seems wise to make a real effort to become well-informed, to vote for men one thinks will best carry out constructive ideas, to voice protest to those in power when necessary, and to avoid the constant stream of propaganda from press and radio which make one's hair stand up, or fall out.

* * *

Ministers, engaged in spreading a specific Gospel, and a specific Way of Life, in this present age of materialism, social and political ideologies, and religious-isms, know something of life's, "cold war", and the necessity for devising constructive defenses and offenses, in order to make progress in the commission entrusted to them for bringing the Gospel to all men in all the earth. However, many do not recognize it for what it is, hence do not use good strategy. Let us survey the field, especially the local field, and learn to recognize the *enemy-forces* working against the progress of God's purpose, and plan our strategy to overcome or nullify enemy efforts. Some will demand head-on attack as the only method; some may force us to adopt a "spiritual air-raft", and others will require constant vigilance and superlative courage. Recognizing the enemy, and correct appraisal of its strength, is more than half the battle.



“Lasting Peace” Efforts

Two motion pictures—"Design for World Living," and "Patterns for World Prosperity" are being shown before chapters of the Women's Action Committee for Lasting Peace." "Vesper Talks" announced by The First Presbyterian Church, The Circle, Buffalo, New York, as "its 30th year of community Vesper services" will include—

"Where is Britain Going?" by Sir Norman Angell, London.

"India—Free but Divided," by Dr. Sam Higginbottom.

"A Philosopher Looks at Foreign Policy", by F. S. C. Northrup, Yale Law School.

"Peace of Mind—How to Achieve It," by Dr. Dwight Bradley, N. Y. C. psychologist.

"Twelve Years in Russia," by Robert Magidoff.

(Here are topics to intrigue any group, even though we may not be in position to engage nationally-known speakers; there is much material available through your local library, church federation headquarters, and your denominational headquarters, on any topics of world importance).



Secure the Facts

Radio listeners, and readers of periodicals and newspapers, are constantly confronted with propaganda in support of "pet" political or economic questions. Millions of citizens accept such statements as fact, and unwittingly lend their support to the insidious growth of undesirable, unwanted, and even dangerous projects. Ministers, in their position of leadership, are obligated to refrain from espousing any cause with which they are not thoroughly familiar; have irrefutable information about the aims and purposes of the project, which should include the character and integrity of the leaders; sources of revenue for maintaining the projects or "causes", and *how* the revenue is used, and by whom.

The announcement of a radio commentator, during the week of November 7-13, 1948, over a nation-wide hookup, that a list of organizations and "causes" engaged in un-American activities, many "fronted" by ministers, was being prepared for publication by a Federal Agency for distribution to any interested citizen, is a shock to any thinking American citizen. Some of the ministers were said to be "nationally prominent", some "locally active only."

Ministers, ordained to serve the cause of Jesus Christ in spreading His message of Salvation, are doubly responsible for errors in the espousal of harmful and nefarious "causes", and misleading innocent citizens through merely permitting the use of their names, or worse, by spreading harmful ideologies.

Ignorance regarding aims and purposes of "causes" espoused by Church leaders, cannot be offered as an excuse for supporting them; there are reliable sources for establishing the

truth about individuals and organizations open to every citizen, and especially to men who occupy positions of leadership.



Songateria

"One of the joys of Protestantism is audience participation in the services of worship; things worshippers do for themselves, instead of having it done for them," writes Rev. Orville P. Shenefelt, Tacoma 8, Washington.

Rev. Shenefelt shares here with readers of *The Expositor* the Audience-Participation Worship in which pastor and people delight.

"For many years the sermon was considered the 'biggest thing' in the service. If people arrived in time for that and missed 'the preliminaries' they did not feel too badly about it.

"More recently the values of a worship program have been recognized and to many are more important than the sermon. One day, while planning a program, I asked myself, 'Why should not the congregation have a larger part? Why should the minister or choir director choose all the hymns the people are to sing?'"

"With this in mind I suggested, one Sunday morning, that members of the audience choose a number of hymns, singing a verse or two of each, thus giving many a chance to sing and to hear their favorites. The idea took like wild-fire. We soon had to call for a show of hands, asking the one whose hand was first seen to give the number of his choice, otherwise so many were being called at one time that we could not get the numbers.

"After this service one of the men said, 'I liked the songateria,' thus giving it a name.

"From this we have worked out a plan which we use about once a month. In our order of service we have the word 'Songateria' instead of the number and name of a hymn. This is followed by a certain number of choices, usually three. This stops requests where they should be stopped and no one feels left out because his song was not used. It also gives opportunity for more deliberate choice.

"The plan does several things. It gives the worshipers a large share in the program. It gives a wider range of hymns sung: some of their selections would never be made by the minister or choir leader but if it brings a blessing to the one making the choice it probably does to many more. Sometimes it calls for the learning of a new hymn and keeps us from getting into a rut. The people look forward to it; if we happen to miss a month someone is sure to remind us that 'it is about time to have another songateria.'

"Of course, this is somewhat in line with the old-fashioned 'song service' but it has more dignity, more diversity, and gives each worshiper a feeling that the service, in a special sense, belongs to him."



Christmas Program Workshop

"A WORKSHOP" on ideas for Christmas church programs were presented by the Christian Education Department of the Council of Churches, Buffalo. Sectional groups undertook discussions on specific topics, after the general superintendents' round table on "Plans for Christmas." Topics for sectional groups were:

Christmas in the Nursery: what to use and what to avoid.

Christmas Observance in the Home: kindergarten and primary.

Creative Mood at Christmas: junior department.

Audio-Visual Christmas Resources: how to use most effectively.

Christmas Selections for the Voice-Choir: junior and senior high.

Christmas Stories for Children's Division: (source and selection).

Christmas Stories for Junior-Senior High: (source and selection).

Christmas Gifts, and Christmas Pageantry (2 groups).



Having Something to Say!

The best stories a humorist tells are generally told at his own expense. This was certainly true of the laughing Hoosier, Vice President Thomas R. Marshall.

Once, said Mr. Marshall, an audience in a certain Iowa town was eagerly waiting to hear him speak, when the mayor, presiding, arose to tell the ushers to open windows, as a relief from the hot and humid atmosphere; the audience shouted, "Marshall! Marshall!" After several attempts to make himself heard above the shouts, "Marshall! Marshall!" the mayor roared, "Hush! I'm not going to make a speech. I have something to say."

—From *Pepper and Salt*,
in *Wall Street Journal*.



Pastor's Schools and Assemblies

Plans for study opportunities for pastors are being completed in various parts of the country, as a part of the coming summer's program, and readers who feel the need of "refresher courses" will find the summer study courses

and assemblies helpful and stimulating. Plans should be made early, especially in reference to funds, needed equipment, and supply-pastors to serve the congregational needs during the pastor's absence.



Tract Writing Contest

A religious tract-writing contest, open only to veterans and servicemen, has been announced this week by the Colportage Division of Moody Bible Institute, to "fill the need for religious tracts in Army and Navy camps, as we receive letters every day from chaplains asking for 10,000 or 20,000 tracts."

Thousands of new recruits are pouring into camps, and chaplains express an "urgent need for new tracts that will reach them." Entries should include an explanation of the writer's service record.

Four prizes are being offered to contest winners, in addition to publication of the tracts, which should be between 500 and 750 words long. Manuscripts or inquiries should be addressed to Colportage Tract Contest Editor, 153 Institute Place, Chicago 10, Ill. Contest closes March 1, 1949.



Drip-Proofing Christmas Candles

Two methods are suggested: soak candles in salt water, 2 tablespoonfuls of salt with enough water to cover candle, do not wipe when removing candles from salt solution, let dry by themselves; or, coat candles with varnish or shellac, allow several days for thorough drying.

—*Lucy Lincoln Household Hints.*



"Americans All" Children's Program

"The America of a united people, putting into daily life regard and respect for one another without thought of race or creed," reported recently by the daily press, as part of a public school program, is especially suitable for Religious Education or Sunday School groups.

"Sweeping aside any conjured-up ideas of fundamental differences in persons, the children told in their opening song the aim of the program, as they chorused—

"What makes a good American?

What do you have to be?

Am I a good American?

Let's take a look and see."

"With readings, songs in duets, trios, and choruses, the children traced American unity from the days of early pioneers to the present millions of citizens who know that 'the color

of the skin doesn't matter' and 'people with strange names can be the best of friends'. All pointed up the central idea of the program that 'a good American does not stop with the acceptance of his own rights under the Constitution, but upholds the rights of all Americans'. Humor, dances, and flags played a part in the program, which was solemnly dedicated to two servicemen, former pupils of the school, both having made the supreme sacrifice.



Holiday Decorations

One of the latest ideas in Yuletide decorations,—a "meat-can" tree, is suggested by Mrs. Chester Cook of Lexington, Massachusetts, noted lecturer and flower expert, who makes a specialty of hints for holiday decorations, not only for the home, but club rooms, or for sale at bazaars.

Besides adding a festive touch, the "meat-can" tree solves the question of what to do with empty meat tins. To construct the miniature tree, you need sand, a dowel, a quantity of small-leaved evergreen, wire, paint, melted wax, and the meat tin. You paint the empty can Christmas red, fill it with sand. The dowel serves as the tree-trunk, on which you build a tiny tree with the evergreen, secured with fine wire, which you make snug with a layer of melted wax. If tree is desired for altar decoration, rest can in glass container.

On-the-front-door decoration may be made of dried materials such as iris seed pods, peony pods and tree cones, wired together, after suitably colored, and tacked to a board. This is suitable also in Sunday School rooms, mantle, or child's room. A striking Christmas or any holiday decoration may be fashioned from a swatch of Scotch pine and silvered magnolia or holly leaves, topped with a bunch of crab-apples, or holly berries. Haws are available in many areas. Miniature cones, colored Christmas red, will serve if other items are not available for color.



For Those Who Can Say "No"

You can join the OEPQO if you have strength of character to say the password at the right times. The OEPQO is an organization to Encourage People to Quit Organizations, proposed by Dr. Howard W. Stone, pastor of First Presbyterian Church, Franklin, Indiana, to help members save time for family life and church duties.

The password is "No," the OEPQO has no officers, no dues, no meetings, no activities, no projects, and its motto is—"Be a quitter."



If Christ Had Not Come

CLARENCE EDWARD MACARTNEY

Christian Conscience, no Christian Love, no Christian Hope.

There Would Be No Christian Conscience

By that we mean the Christian sense of sin, the distinction between good and evil. The law of God which taught His holiness and taught man the difference between right and wrong, his accountability to God, and therefore, his sinfulness, had done its great preparatory work; but that work was only preparatory to the great Proclamation of Righteousness which came with Jesus Christ. That sense of sin, that gulf of difference between right and wrong had grown faint. If Christ had not come to fulfill the law and proclaim its righteousness, we wonder if today, in all the world, there would be the least echo of the Ten Commandments. Christ said of His Gospel and of His Church that it was the salt of the earth and despite the fact there were times when the salt lost is savor, the Church has indeed been the salt of the earth, doing the work of salt, as the word was used by Christ, to preserve the world from corruption. There can be no doubt about the fearful state of morals when Christ came, and that the light of conscience had been darkened. Men had turned the Truth of God into a lie. The night was dark, and steadily growing darker. Judaism had run its course. Paganism had come to flower in beautiful but futile intellectual speculations on one hand, and unspeakable moral putrefaction on the other.

It was then that Christ came and relighted the lamps of the world. It was then that He poured the river of Christian truth into the polluted lake of humanity. We hear men today speak about the destruction of civilization. Civilization, in the highest sense, could be destroyed, but not in the way these men speak of: international war, revolutions, and the raining down of bombs, and the loosing of floods and billowy clouds of death-dealing vapors and gases. Nothing moral, nothing spiritual, can ever be destroyed that way. There is only one way in which civilization could be destroyed, and that would be through the loss of the sense of sin, the loss of moral distinction, or the death of the Christian conscience. If that should go, then chaos is come again.

Text: John 15:22.

A FEW years ago a group of distinguished historians amused themselves by writing a book called "If," or "History Rewritten." Some of the "Ifs" which they discussed were: "If Lee had not lost the Battle of Gettysburg;" "If the Moors in Spain had won," "If the Dutch had kept New Amsterdam;" "If Louis XVI had had an atom of firmness;" "If Booth had missed Lincoln;" "If Napoleon had escaped to America." The attempt to reconstruct the past on the ground of these hypotheses, and imagine what might have been was, indeed, an interesting and stirring intellectual enterprise. But there are no "ifs" in history.

It is not difficult to think of things which would be missing today if Christ had not come. There would be no beautiful Christmas season, with its green and red decorations, its reunion of families, its thought of friends near and far, its giving and receiving of gifts, its brief but beautiful period of good will and charity to all men; its Christmas music, floating above the noise and traffic of the city, echoed sweetly by the midnight singers, or sounding majestically on the great organ of the Church. There would be no Bible, at least, the Christian part of it, the New Testament, and very little of the Old Testament either, because it was when the Old Testament was joined to the New Testament that it was circulated throughout the world. There would be no Sabbath with its divine pause in the toil of the week, and there would be no Christian Church with its long history of worship and of good works.

These things are but the signs and symbols of a great reality. How shall we state and sum up that great reality, all that would be wanting today if Christ had not come?

If Christ had not come, there would be no

First Presbyterian Church
Pittsburgh, Pennsylvania

If Christ Had Not Come There Would Be No Christian Love

Christian love is the reflection of the love of God shown to man.

There is no reason to think that the great social and moral changes of the past Christian ages would have come, if Christ had not come. When He came the tendency was altogether in the other direction. Christian love brought with it the high Christian evaluation of man. Then the world was divided into Jews and Gentiles, Greeks and Barbarians. But Christ came to reach the sacredness of man as man, and that God had made of one blood all nations of men. There is no portion of the Bible that is obsolete, as to principle any more than truth is obsolete; but there are certain sayings in the New Testament which have no practical application in some parts of the world, and these are the portions of the New Testament which deal with the respective duties of masters and slaves, for, due to the influence of Christianity, the greater portion of the world today knows nothing of masters and slaves, as those terms were understood at the time of the writing of the New Testament books.

And what shall we say of the prisoner, and women, and little children? Christ lifted woman to her present platform of honor and dignity. The coming of Christ threw a zone of pity and protection around the helplessness and innocence of Childhood. There is extant an ancient letter, written June 17, 1 B.C., by a man Halirion to his wife, Alis, concerning the babe which was soon to be born to his daughter. This is the letter: "Halirion to Alis: Many greetings. Be not distressed if at the general coming in I remain at Alexandria. I pray thee and beseech thee, take care of the little child, and as soon as we receive wages I will send them to thee. If, when it is delivered, it be a male baby, let it live. If it be a female, expose it." That awful Greek Word, "Ekbale" — expose, is sufficient to measure the distance between a world with and without Christ.

Contrast such a letter as that and such a practice as that with the Christmas trees of Christmas morning, and the expectant children, and the glow of happiness in their faces! Yes; all your charities, all your hospitals, all your asylums, all your homes, and orphanages, you can trace back by a golden thread that leads you straight to that grotto at Bethlehem over which the Star halted. The world, it is true, is a very dark place, and a very sad place; but what would it be like today if Christ had not come! The coming of Christ was the coming of dawn, the Day Spring from on high. God commanded the light to shine out of darkness

in the face of Christ as once at creation's beginning He had commanded it to shine over the chaos when the earth was without form and void, and darkness covered the face of the earth.

There Would Be No Christian Hope

There would be no hope now of forgiveness, none of that yearning and hope which come to all of us in our best moments for moral duty and health; but only the deadening recollection and conviction that we must always be just as we are. But there is the Child lying in his mother's arms in the Cradle at Bethlehem. And of what does He speak most of all? Of the sinless life. And that was the great blessing that He came to bestow on men; for there is the same Child, no longer in His mother's arms, but hanging yonder, alone, in the cruel arms of the Cross, our Satisfaction and Atonement for sin, our Righteousness. The world would have known nothing, and would know nothing today, of that sweetest and most thrilling and most joyful of all experiences, the sense of sin forgiven through the rich mercy of God in Christ our Saviour. I bring you tidings of great joy. And this is the reason for that joy. "Unto you a Saviour is born."

In a more general sense, there would be no hope for the future. What holds the world together, the unshakable platform upon which men build, is their hope for the morrow. That Hope is built upon Christ. There was once an eastern king with an uncertain temper who desired his astrologer to discover from the stars when his death should come. When he cast the horoscope the astrologer replied that he could not find the date, but had ascertained only that the King's death would follow immediately upon his own. So it has been seen that democracy will never perish from the earth until hope has expired. There will always be progress as long as there is hope; and if hope still shines like a star in the world's night, it is that same star that shone over Bethlehem of old.

If Christ had not come there would be no hope of life after death. The beautiful and profound speculations of Socrates and Plato and Cicero, had no practical influence; they were unable to light the lamp of hope for those who must go down into the valley of the shadow of death. After Christ had come Paul tells the Christian disciples who had been bereaved that they are not to sorrow as those who have no hope. That was the state of the mass of mankind when Christ came; and it would be our state condition today if Christ had not

come to bring life and immortality to light in the Gospel. Christ put an inextinguishable candle in the window of heaven to cheer the heart and guide the wandering footsteps of mankind.

But now has Christ come! The angels came down from heaven to bid Him welcome, and still their songs echo in the heart of mankind.

How then, are you going to start the new year? Will you live it just as you lived last year, as if Christ had not come? Will you

turn your back on His Manger Cradle? Will you turn away from His Cross and reject those pierced and outspread arms? Will you grieve again His Holy Spirit? Instead of that, come with us and let us go even unto Bethlehem; let us join the Wise Men, the shepherds, the multitude of the Heavenly Host, the Believers in all ages; the redeemed today in Heaven and bow before Him who came to give light to them that sat in darkness, and to guide our footsteps in the way of peace.



THE CRUCIBLE OF FAITH

NORMAN E. NYGAARD

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

"Thou shalt love the Lord thy God . . . and they neighbor as thyself." Matt. 22:37-39.

THERE are two remarkable summaries of the meaning of religion, one to be found in the Old Testament, and the other in the New. Micah, the Morasthite, a man of the people, gives the Old Testament summary of faith when he says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Our Lord, Himself, sums up in the New Testament, when He speaks of the "first and great commandment," and the "second like unto it." Both are summed up in the word, "love".

For the purposes of this sermon let us take the first statement. It will easily be seen as we dig into it how the second fits into it. What doth the Lord require of thee? of me?

He Requires Justice

This is not the kind of justice which is administered in a court. A representative of the state is on the bench trying to decide between two parties who have a quarrel. That, of course, is what we call a civil case. The judge may sit instead, in a court-room where men who have broken the law of the land are brought up for trial. He is there to decide as equitably as a man can, whether the defendant should be punished for that which he did—or whether there were such extenuating

circumstances that he should escape scot-free. All this is legal justice.

Micah is not deeply concerned with that. He refers to the kind of justice that we must all mete out. In all of our dealings with one another we need to deal justly and charitably. If you have always seen only the good in other people, if you have never uttered a critical judgment of anyone else, then you are probably fulfilling the thought of Micah.

But most of us are not. When I say "Germany", what happens to you? Most people today stiffen up. Germans . . . Nazis . . . glands begin to work and there is a secretion of what I would call "hate" fluid. We can't believe anything good about Germans. They are a thoroughly hateful people. Others would have the same reaction to other words: Jew, Russian, Jap, or some other.

Regarding the Germans, however, Herbert Hoover, in his memoirs, published a few years ago, gives us a hint as to how the Germans became what they were. The best leadership of the people appealed in vain again and again, after World War I, for help in feeding the hungry folk of the country-side. They appealed for help against two groups, both of which, fattening on discontent, were rising to power—the Nazis and the Communists. The statesmen of Europe turned them down again and again. Nazis promised the German people that they would again become a self-sufficient people, and the Germans followed them. It is exceedingly hard, is it not, for us to give any kind of justice to a German, feeling as we do about their leaders?

"To do justly." Here is another personal illustration. Someone injures me—intentionally or unintentionally. Maybe I've just been

lighted by that person. At any rate, a barrier arises between us. Then, if something happens to that person, what is my feeling? Well, most of us would acknowledge that there would be a sense of satisfaction in knowing that that person had finally received what an old-fashioned individual would call their comeuppance. You see, it is very hard to deal justly with someone if you disagree with him.

Thomas Dreier has made a valuable contribution to our thinking when he calls his hand-full of enemies his "hair-shirt friends." In golden days it was believed that no one could be holy and comfortable at the same time, and so men wore shirts woven of coarse hair if they wanted to take the first step toward self-abnegation. The shirt was probably more irritating to the hide and temper than the good old-fashioned red flannels. If he could endure that torture all was well with his soul.

Thomas Dreier calls his troubles and his enemies "hair-shirt friends." He refuses to hate them or to try to injure them, or get even with them. Instead, he says that they help him along the pathway of progress. He thinks of them as an invigorating tonic. He is probably one of the few who is really able to "do justly" with those whom he would normally be expected to despise.

Mercy Must Temper Justice

We have often heard it said that strict justice ought to be tempered with mercy. Micah's test of goodness involves an actual love of mercy. It is always difficult for us to put ourselves in the other man's shoes. There is a very silly story—but it is appropriate enough—to illustrate this:

An autoist was served with a summons in a suit for two thousand dollars by a man whose foot had been run over.

"Two thousand dollars!" he exclaimed.

"Why, I'm no blooming millionaire!"

"Well," the pedestrian who had suffered returned, "I ain't no centipede either."

How much were his toes worth? Well, how much would your toes be worth in such a situation? After all, mercy is showing the consideration to another in the field of abstract justice which you would desire that others should show you in such a situation.

To be sure, God has given us an ideal of mercy which ought to stand us in good stead. "To be merciful," He said, "I will show myself merciful." The first woman in the history of the state of California to be condemned to death—and to die—by legal means, was executed in a gas chamber just a few years ago. Governor Warren scrutinized her record.

In detail he examined the history of the case. He tried to find extenuating circumstances. He sought to discover, if he could, one good deed which the woman had done. If she had been a good mother he might have found an excuse for pardoning her or for commuting her sentence to life imprisonment.

There wasn't a thing in her life to indicate that she had ever had a kindly thought, that she had ever done one good deed. Regretfully, therefore, the governor affirmed the sentence of death. If in her life there had been one decent, one knidly, one merciful deed upon which he could have looked back, the sentence would have been commuted to life imprisonment.

It ought also to be said that mercy should be a constant factor. That is, to be able to be merciful to everyone if we really are merciful. We ought not to be like the backwoods justice of the peace who consulted what looked like a law-book but which was really a mail order catalog. One day a colored man was haled before him for drunkenness. The squire heard the evidence and then, after opening the book and glancing at it, fined the negro \$4.49 to be worked out on the roads at twenty-five cents a day. As the colored boy was being led away he said to the marshal, "I sho' is an unlucky niggah."

"Unlucky nothin'!" replied the marshal. "If the squire had happened to open that book to 'lectric refrigerators 'stead o' pants you'd be workin' on the road for the rest of your life!"

We Must Walk Humbly

Last of all, Micah advises us to walk humbly with God. That seems like an easy thing to do, doesn't it? Ah, but I'm afraid it is one of the most difficult. Most of us are not humble. To be sure, we often seem to be humble but that is a pose which we feel we must adopt. There is a great deal of the Uriah Heep kind of humility in the world. It passes for humility but it isn't the real article at all. It is as spurious as a lead dollar, as a ten-dollar bill without silk threads woven into it.

Counterfeiters can make some remarkably fine reproductions of the bills of the United States, but they have never learned how to put silk threads into the paper of which the money is made. Clever engravers have made bills that appear to be almost without a flaw. But the silk thread which runs through the bills is the mark of the genuine.

That is true of humility as well. There is a silk thread which runs through genuine

(See page 576)

OUR INVISIBLE RESOURCES

W. R. SIEGART, D.D.

"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw."—2 Kings 6:17.

"I have meat to eat that ye know not of."—John 4:23.

RUPERT Brookes spoke to a large gathering of people in London, on one of the darkest days of the first World War. He began and ended his address with these words, "Thank God! Thank God! who has matched us against this hour!"

Out of the depths of darkness, trial, sacrifice and struggle, when the people have leaned heavily upon the invisible resources of God, and when hope flamed anew in their breasts, they have risen to their greatest heights of achievements. Perhaps God sends us to our knees that He may fill us with His Spirit, lift us again to our feet, and let us face the future with renewed confidence, faith, hope and courage.

In both incidents from which we take our text, there were two kinds of people, one who could see only the physical eye, and the other who could see with the eye of the spirit. Elisha's servant looked about him at the army of Benhadad and could see only defeat. His remark to the prophet spoke of despair, "Alas, my master! How shall we do?" But Elisha could see with the spiritual eye and he saw things the servant could not see. With great confidence he encouraged his servant, "Fear not, for they that be with us are more than they that be with them." God was with Israel and that made all the difference in the world.

All about us today we see that. Many see only with the eye of the body; others see with the eye of the soul. The one becomes easily discouraged and can see nothing but doom ahead; the other receives new hope and courage and tackles the task with confidence born of spiritual faith in the resources of God.

It is well to look to the past, not that we may desire to go backward, but that we may learn something of value for the trials and problems which face us today. We must live by things we cannot see, as well as by things which we can see. When, in the wilderness temptation, Jesus told the devil that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of

God," He was stating a profound fact of life. There, in the wilderness, Jesus fought the constant struggle between the flesh and the spirit, between that which can be seen with the physical eye and that which can be seen only with the eye of the spirit.

We accept such things as democracy, freedom of thought and speech, public education for all children and many other things, as inalienable rights of man. So accustomed have we become to these things that we forget the struggle and sacrifices which were necessary to their general acceptance. Once they existed only as dreams in the souls of men who could see more than others. When the apostles went forth to proclaim the message of Christianity they were fired with a faith in the invisible resources of God. It was this faith and the Spirit of the Christ which sustained them all the way, and which caused them to triumph.

Even in our everyday life man's greatest benefactors cannot be seen. Look at a few of them—the creative process of life, electricity, love of humans and of God, worship, goodness.

In all the history of man there has been no generation of people who have been so well informed as ours. Facts which were never dreamed of by our fathers, now lie within our grasp. Yet so much of life has gone awry. Underlying all this is a basic fact which we need to see more clearly, that mere knowledge and information is never enough to enable a person properly to live. We need the overpowering strength of the Spirit of God to lead us in the right direction, and to enable us to use our facts and knowledge for the good of God and man.

Electricity was discovered; no one invented it. It has always been in the world from the time of creation. There was no radio in the garden of Eden, but with sufficient knowledge and skill it could have been there. Not a thing has been added which did not previously exist, but man just rearranged, fashioned and made the things into a form which we call radio. Man has literally hitched his wagon to a star and made it carry his messages.

Nor has atomic energy been invented; it was discovered. Since the foundation of the world the sun has been warming the earth by using atomic energy. But the question now arises, has man the moral and spiritual strength and power to use aright the discoveries he has made?

Just as we have discovered electricity and atomic power, so we must discover the invisible, the spiritual, resources and power of God. In the light of what we have done in the physical realm, who is there to say that we cannot make discoveries in the spiritual realm?

We can do this, and the present age adds urgency to the search, even saying we must discover the spiritual resources of God. Ways and customs may change. A blind individual whose sight is restored must be taught the meaning of all things. A person who cannot hear and who has learned to watch and read lips must be taught to hear before a hearing aid becomes of use to him. When we have drifted so far away from the spiritual resources of God we must learn anew all things spiritual. Just as soon as we begin to grasp the spiritual resources and power of God our lives will be full of new meaning and purpose, and we need to add such meaning and purpose to life.

God's marvelous power was fully revealed in Jesus. All power in heaven and in earth is His. Can we not let Him live with us and bring us that power?

Say not my soul, 'From whence

Can God relieve thy care?'

Remember that omnipotence

Hath servants everywhere.

These invisible resources which God has placed within our reach are our greatest power. Elisha pointed out to his servant that the forces allied with him were more than the forces of the enemy. Jesus was telling that woman, and later His disciples, that the meat which He had to eat was greater than anything they knew. God's revelation has always tried to show us the power of the spiritual forces. They work, often, in ways as yet unknown to man because man has not always bothered or even tried to use them, much less to understand them.

All physical and material power must be ruled and governed by the spiritual. We have often said that, but we have not so often believed it. The teaching of the power of force and of material strength is the teaching of the devil and all his followers.

Right is right, since God is God

And right the day must win;

To doubt would be disloyalty,

To falter would be sin.

All this power of God we can have for ourselves. When our President speaks to the nation we can sit in the comfort and seclusion of our living rooms and have him to ourselves. But that does not prevent others from having him to themselves also. All over our land one

person or a group of persons can have him to themselves as they listen to him speak. We can even choose not to listen and not hear. Nevertheless, the voice would still be there, whether we listen to it or not. So is this power of God, and so are these invisible resources. We can listen to the voice of God and we can have the power of God; so can all God's children.

These invisible resources are near us always, and the darker the outlook the more we should reach for them. When we forget God, He seems far away, just as He did to Elisha's servant. But then when our eyes are opened behold we see more clearly. Even when our spiritual eyes are dim and we do not see them, these spiritual resources of God are ready for our use.

Closer is He than breathing,

Nearer than hands and feet.

David Livingstone came one day to a spot where he was opposed by a hostile tribe. Weakened by fever, he fell to his knees and began to read his Bible. There he read, 'Lo, I am with you always.' That night Livingstone wrote in his diary, 'I have it on the word of a perfect gentlemen that He will be with me. I am no longer afraid. I will go forward in the morning.' And he did go forward. Miraculously that opposition disappeared and the way was opened for his deliverance.

We all need that firm reliance upon God and the invisible resources and spiritual power which He supplies. There is such a thing as sight and insight. I may look at a window, or I may look through a window. If I look at a window I may see dust. Too often that is what we do. If I look through a window I may see a beautiful landscape. That is what we should do. I may look at a telescope and see only the mechanism. I may look through a telescope and see the creative activity of God. Too often have we been studying the mechanism and missing the resources and power of God.

After Abraham Lincoln's death his body lay in state and thousands passed before it to take a last look at one of the greatest persons this country ever produced. Among the people was a negro woman and her little boy. They stopped at the casket and the mammy said, 'Take a long look, sonny. He died for us.'

Darkness may settle over the hearts and minds of men, but let the light of the Son of God come and lead men to the ways of righteousness and peace, to the invisible resources and power of God; then shall we know the way and follow therein.

LETTING OFF STEAM

T. N. TIEMEYER

Text: "Be angry but do not sin," Ephesians 4:26.

EVERY boiler has a safety valve to let off dangerous excesses of steam. If it had none, the steam pressure might cause an explosion that could easily demolish a large-sized building. People, also, may contain within themselves dangerous degrees of pressures. These may be anger or malice, envy or jealousy, grudges or resentments, fears or frustrations. They may be excessive grief, emotions, physical pain, or repressions. Unless we have a safety valve to release them, our lives may be shattered in the explosion. Fortunately, our Creator has formed escape devices within us to help keep down some of these dangerous pressures. Tears are a safety valve for excessive grief, disappointment or joy. Dreams are an outlet for accumulated repressions and inhibitions. Fainting can be an escape from pain or fear. Even some forms of insanity and amnesia offer a merciful escape from excessively painful or confusing conditions.

What brought this sermon on is a strange verse that Paul wrote to the Ephesians, "Be angry but do not sin." It certainly strikes one as incongruous to be told it is permissible to have anger, especially after we have read so often how evil anger can be. Here, it seems, that Paul has come upon this strange truth about the human personality,—that we need an escape valve to keep our personalities intact. Paul is not urging us to be angry, but rather he is making a concession to our human nature. He seems to say, in substance, "If you have to blow up once in a while, it isn't too bad so long as you don't harm anyone while doing it."

Primitive man did whatever he was in the mood to do. He had no blocked impulses and knew nothing of repressions, or controls. He lived the perfect, free, uninhibited life, but that is what made him primitive. Civilization demanded a respect for other people's rights, person, and property. With the advance of civilization, there were more things which a man may not do. Yet, deep within man the primitive urges persisted. Education, culture, and religion found it necessary to thwart many of these impulses and channel others into the accepted forms in the proper place and time. So, as our culture continues to refine mankind,

we face the fact that the blocked-up pressures within us are dangerously increased, and unless released, will cause some kind of harm. Physicians today are speaking much more of the psychosomatic diseases which simply means the ailment in the body which originate in the mind and soul. An increasingly large portion of our common sicknesses such as heart trouble, hypertension, ulcers, and digestion disorders, are the body's reaction to pent-up mental frustrations, angers, fears, tension, worry, and futility. A quiet laborer who had always been known to be patient and meek suffered from high blood pressure. But when a strike was called, he joined the picket line, carried a sign, shouted, and threw stones. An examination at that time revealed that his blood pressure had dropped to normal!

Christian Safety Valves

To solve the problem which Paul faced, we can easily suggest a primitive way, but can we do it in a Christian way? If there is a man who has a deep-seated envy of his neighbor's happiness and prosperity, he can relieve himself by burning down the neighbor's house. That, however, would scarcely be a civilized solution. Nor can we suggest to one who suffers the torment of sex-repressions to forget all moral codes, nor tell the person burning up with resentments to kill the person he hates. Advance science has given us the advantage over Paul and by means of our new insight, we can examine various forms of safety valves frequently used and see which can be considered Christian.

One of the most common devices in every day use is to take out your feelings on someone else. If someone growls at you and irritates you, the chances are you will wait until the next person crosses your path and then vent your venom on him. There is an old Italian proverb that says: "Papa hit mama, mama hit boy, boy hit pig." We usually take out our anger on persons who cannot or will not retaliate. The saleslady who is taught that the customer is always right is surely a target for the housewife who has been irritated by the hair-dresser, or her husband, or by a snag in her nylons. Officials in public places must bear the brunt of much abuse and keep smiling if they expect votes. Ministers, too, receive the sting of many tempers because they are expected to be patient and long-suffering. When the minister gets too much of this abuse, he puts it all in a sermon

*St. Mark's Evangelical and Reformed Church
New Albany, Indiana*

and hurls it back at the congregation and goes home feeling much relieved.

Children contain many more resentments than we usually realize. Their little lives are bounded in narrow limits by their parents' constant "no" and "don't." A child dares not let off his steam on his parents and draw punishment, so he will select the first patient adult he meets. A new Sunday School pupil came up to his teacher one morning and kicked her viciously in the shins. She asked in amazement, "Whom do you think you are kicking?" and the child answered with true honesty "My daddy!" A kindergarten teacher saw a child make a form of a man of modeling clay and then cut the form to little pieces while he muttered, "Daddy, daddy." These emotions in children are magnified in adults and seek an outlet. A Roman priest in New York takes all he can stand from his parishioners and then hires a cab to drive him through the park. As they ride, he lets out a torrent of abuse on the understanding driver, pays him double fare, and comes back much relaxed.

We should at least be able to see that hostility shown to us is not the serious sin. It is merely the symptom of an underlying complication. In the closer relationship of husband to wife and parent to child it is far healthier to admit our resentments and confess our angers rather than to bottle them up until they reach dangerous proportions. A Christian should be big enough to recognize these resentments within himself and also wise enough to understand when someone is releasing them on him. A family quarrel is not necessarily a serious affair. Husbands and wives who have many disagreements and flare-ups in temper may still find a great deal of joy and happiness in their relationship. By speaking out their minds and expressing their feelings they may be building healthier personalities. We have always known that people take out their feelings on those they love most. We do it because in our circle of love we are guaranteed an understanding and a forgiveness. Some years ago in New York a couple was celebrating their 40th anniversary. They boasted that never once in all those years had they had an argument or ever said an unkind word to each other. But that night when they were partners at a game of bridge and the wife over-bid her hand, her husband's mental control snapped. He reached over to the fire-place and picked up a log, and struck her over the head, fracturing her skull. How much more Christian to confess our resentments and to forgive those expressed by others!

Getting It Out of Your System

Other methods by which no one else was harmed have been successfully used. When Secretary Stanton was angry with one of his officers, he said he would like to give him a piece of his mind. President Lincoln suggested that he write the officer and tell him. Stanton wrote a scathing letter which Lincoln read with a smile. "By whom shall I send it?" Stanton asked. "Send it?" echoed Lincoln, "Man, you don't send a letter like this. Tear it up. You have freed your mind and that is all that was necessary." Some people have a confessor they prefer to go to and pour out all the poisons which have clogged their minds. In some large cities there are professional listeners who, for five dollars an hour, will let you tell all your troubles and resentments.

One of the highest methods of letting off steam is to transmute the harmful pressures into creative works. Some of the world's finest poetry had its origin as pressure relief from troubled souls and grief stricken hearts. Some of the great music of all ages has been born from frustrated personalities. Some of our noblest expressions of religion from the ancient prophets to the modern mystics have been the cries of lonely minds and seeking souls. The Christian genius is to find methods of release which not only will not harm but which will add to the beauty of this world.

We must not overlook so obvious a safety-valve as physical exertion. Physical labor never caused a nervous breakdown. Expending physical energy is an excellent and safe way to relieve nervous tensions. Think of how Jesus resorted to this method. When He finally came to that holy temple to commune with His Heavenly Father and found it more like a barnyard over-run with grafters, His blood pressure probably rose. In braiding His whip, driving off the sheep, setting free the birds, and pushing over the changers' tables of coins He found relief for His blocked-up emotions. When Jesus went to the hills to pray, I suspect that part of the reason may have been for the walk involved. Hiking is an excellent sedative for a disturbed mind and the rhythmic tread seems to draw off dangerous pressures and leave us in calmness and peace. Dr. Otis Rice tells of a church picnic where the men purchased large quantities of cracked and chipped dishes. These were set on a stand near a stone wall, on which were chalked the rough outlines of a man, a woman, and a child. For a small amount, people could pick up three dishes and smash them against the wall. He states that this booth was the most popular at the picnic and people

standing nearby could often hear the customers naming their shots.

Suppose, however, that instead of letting off steam, you are the person someone else is letting off on. Perhaps you are the kind of person on whose shoulders people love to cry. If so, you will constantly be choked by an excess of resentments that others have unburdened on you. This can be a dangerous situation if you feel that you must absorb these troubles. Do not become a blotter to soak up other people's problems. Paul reminds us that

(See page 581)



JUNIOR PULPIT

Christmas Giving

When Christmas time comes around and the lamp-posts and store windows downtown are all decorated with branches of evergreen and pretty chains of colored lights, then lots of us think about Christmas gifts.

And that isn't so strange either, for many years ago God gave us the best Christmas present the world has ever seen. He gave us the Babe of Bethlehem and our Christmas is the celebration of the birthday of that Christ Child. So Christmas itself is our gift from God.

But that is a Christmas gift we are likely to forget, for at Christmas time most people are thinking more of the gifts they are to receive on Christmas day, or the gifts they want to give others on Christmas day, so the gift that brought us our Christmas is so easily forgotten.

Today I want you to think not about the gifts that you will *GET* on Christmas, nor yet about the gifts that you will *GIVE* to others, but the thing that can make every day a happy Christmas, year round, the gift that you *ARE*.

Your father and your mother would rather have the gift that you are, than any other gift you could possibly give them. Like the Babe in the manger was a gift to Joseph and Mary, so you, each one of you, is a gift to your parents. Nothing can ever make them so happy or so sad as you can. If you are good boys and girls, and do the right thing, your parents are going to be Christmas-happy all the time.

And did you ever stop to think that while God gave you the blessed Christmas joy, He wants a gift from you in return? No, He doesn't want a book, or a sled, or an electric train. Not at all. You don't have to wonder what to give Him, for He tells you, "My son", and that means daughter, too, "My son, give me thine heart."

Ticks and Tocks (New Year's)

An old Grandfather clock once stood in the corner of a lovely room ticking away the hours and days and years, and looking out upon the room in a quiet dignified way. It was thinking about itself and its job. Maybe it had become sort of discontented, standing in the same spot all the time, never going outdoors, never having any fun. We all get the feeling, every once in a while, that working away all the time is an awfully monotonous way to spend a life.

"I simply stand here and say 'Tick' two times every second," "That means I say the same thing one hundred and twenty times every minute, or seven thousand two hundred times every hour." That is what the clock thought. It didn't seem possible.

Then the clock did a little more figuring. With twenty-four hours in every day that meant it had to stand there and say "Tick" one hundred seventy-two thousand and eight hundred times. The thought almost made it stop ticking. But it kept on ticking and it kept on figuring and the more it figured the more it was sure that it was simply wasting its life doing nothing, for in every year it would have to stand there in its corner and say "Tick" over sixty-three million times. If it stood there for ten years more it would say "Tick" almost six hundred and forty million times. Life seemed to be pretty much of a bore, and the job of saying "Tick" hundreds of millions of times seemed impossible.

Then little Bessie passed through the room where the old clock was ticking out the seconds, and minutes, and hours, and days, and Bessie was singing one of her favorite hymns, "Lead Kindly Light," and the old clock heard her sing the line, "Keep Thou my feet! I do not ask to see the distant scene. One step enough for me."

The old clock stood just a little straighter. "One step enough," he thought. "One tick enough for me." One tick at a time! Two ticks a second! One hundred and twenty ticks a minute. Seven thousand ticks an hour. Yes, and hundreds of millions of ticks in ten years, but only one tick at a time. And by doing the one thing it was supposed to do, by saying "Tick" only once every half second, but saying it honestly, the old clock went to work with a new joy, and he has been keeping perfect time and serving his friends faithfully, ever since.

By taking one step at a time, we can follow in His steps. (Adapted)



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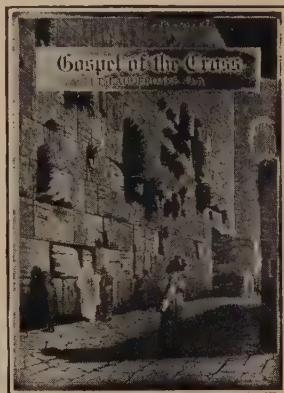
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People Do Go To Church

Psalms 84.

Recently one of the large industrial corporations of this country took a poll among their employees on the matter of attending church, the results of which would appear to be quite surprising. It was taken by the General Aniline and Film Corporation, among its 9,500 employees, comprising office workers, dye plant operators, technicians, chemists, and mechanics in their plants in New York, New Jersey, and throughout the country. Here is what they found—

6,080, or 64% of the 9,500 employees attend church weekly.

1,073 or 11.3% visit church more than once a week.

7.9% attend church once a month.

The same people were asked how many go to the movies, and one wonders, is the number larger or smaller than those who go to church? What would you think? The answer is that of the 9,500 employees only 4,113 or 43% attend the movies weekly. 20% attend twice a week; 14%, monthly, 11%, twice monthly; 9%, or 874, attend every six months, or less frequently.

To sum up—

64% attend church every week; 43% attend the movies every week. These are figures gathered from a poll taken by one of our great industrial corporations.

Do we have any idea how many people are in Church in the U.S.A. on a given Sunday? If Roger Babson is right, and he is considered a very good statistician, probably no less than 20-million people are in the house of the Lord regularly every Sunday morning. Back in the old Puritan days, there were no motion pictures, no automobiles, no golf courses, to keep people away from church. If you did not go to Church in those days, you stayed home. In view of the number of today's competing interests, it is absolutely astonishing and astounding to learn of the vast numbers of our people who go to church.

The reasons some of the church-goers give for going to church is equally interesting—because they were taught to go as children, to get away from the telephone, to rest, to worship, to seek forgiveness of sins, because "I get my greatest ideas in Church," but among the many reasons given, many superficial, is the

one great and fundamental reason "that it touches the element of eternal greatness in every individual."—Norman Vincent Peale.



The Multitude

Ex. 23:2. "Thou shalt not follow a multitude."

The multitude, when viewed as calm, collected individuals, represents the good and the less-responsible citizen in any community, or nation. In action, as individuals, the multitude accomplishes the work of the world, and the mistakes which retard the human race.

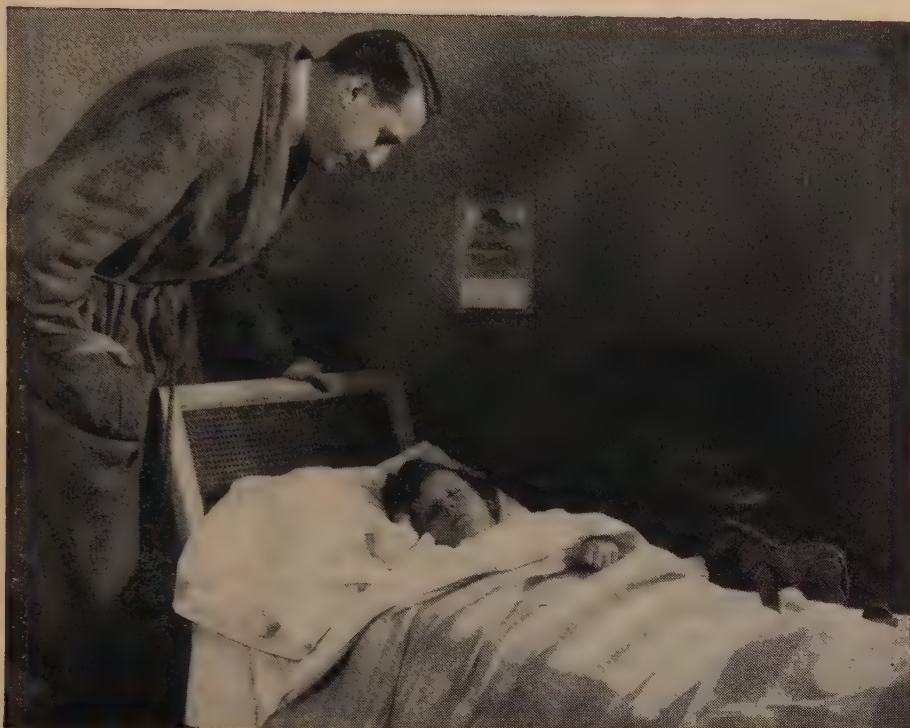
Acting as a group, the multitude can be turned into a "mob" by any unscrupulous, designing, or ignorant leader. One of the wisest laws in the Bible is that one to be found in Exodus 23:2. There has never been a stage of civilization that did not know the menace of the mob, or the temptation to go with the mob, mentally, if not physically, and there is no community, no state, no nation immune from the perils of mob psychology.

What makes a mob? The field of modern psychology devoted to the study of causes and characteristics of mob formation and mob action drives a shaft down into the very deepest recesses of our human nature. The word itself is interesting, a short-cut through the old Latin expression, "*mobile vulgus*," the "*fickle crowd*."

Present a proposition to a solitary individual, and he may fail to be stirred; he is hard to move, because he acts as an individual. Put that same individual into a crowd of others like him, and present the same proposition in the same way, and the "crowd" is moved. Why?

In some mysterious fashion, a crowd is always something more than the sum total of the individuals in it; every individual receives something intangible from the presence of his neighbors, which makes both more easy to influence. It makes no difference by what name it is called; the important thing is that "it is something real."

It has its good side, as well as its bad side, depending upon the purpose of the gathering, and its leadership. It is easier to sing praise to God in company than to sing praise to him alone, and it has glorious possibilities, because it enables man to do something in groups which he would not think himself capable of



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doing alone. It is also the reason why it is the basis for terrible and dangerous perversion.

—Richard W. Graves, Editor U. P. Church School Publications.



The Answer to Man's Needs

Isa. 41:10. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee . . ."

Man looks for salvation to everything but God. We look to money as a solution to our troubles; we are sure when money problems keep us worried that all our dissatisfactions and unhappiness would disappear if we should suddenly find ourselves possessed of enough money to insure comfort and security from want for the rest of our lives. But the rich do not find satisfaction and happiness in the possession of money.

Some of us think our troubles in life will disappear by doing things for others, forgetting ourselves; after a time we grow weary and discouraged, and we begin to think about such things as ingratitude, until we make ourselves miserable. Now and then we get a glimpse of the secret of a happy, contented life, through a service to someone we love, and the secret lies in the *love* that prompted the service. We are released only through a love that is greater than self-love.

In whom shall we center our Love? Man needs a permanent Center of love, that cannot be moved nor taken away,—God. Because we cannot see God with our human eyes, nor hear Him with our human ears, He is unreal to many of us; we cannot imagine God, even though we crave for Him in our search for something to fill our need. Because we cannot reach out a hand and touch Him, we find it difficult to open our hearts and lives to Him. But wait, we do have proof that we can see,—we have proof in the Babe of Bethlehem, Jesus in the Temple among the teachers; Jesus, the teacher and healer of the afflicted; Jesus, feeding the multitude; Jesus, before Pilate, Jesus, on the Cross; Jesus, the Risen Christ. Yes, we have proof of our God! Jesus, said, "ye have seen me, therefore ye have seen the father."—*Pell's Notes, Dec. 1948.*



Basket Cases

Rom. 12:1. "Present your bodies a living sacrifice."

James 1:22. "Be He doers of the word, not hearers only."

Victims of the recent war, badly maimed

or minus arms and legs, were known as "basket cases", requiring special effort from a medical and rehabilitation point of view, so that some semblance of normal life might result.

Casualties of war, resulting in pitiful physical wrecks, are entitled to special care, but what about the "basket cases" in the moral and spiritual areas of present-day life? The Nation is told by reliable sources that one out of every 18 of our citizens is a law-breaker and is haled before civil courts of justice, with a high percentage convicted of crimes against their fellow citizens. How many of those convicted develop into moral "basket cases", in need of special and continuous care in order that they may have some semblance of normal life?

Can we comprehend what the percentage of "basket cases" is in the spiritual sense, when measured by the Way of Life taught by Jesus Christ, whom millions of us profess to follow?

The Christian Church (*that is men and women who are doers of the Word, as well as hearers*) has before it the challenge to heal and rehabilitate these millions of spiritual "basket cases" so they will have some semblance of normal spiritual life. The Holy Spirit will lead any "doers" who will follow in this great and necessary effort.



Two Kinds of People

II Kings 22:3-7. "... because they dealt faithfully."

Ecl. 5:19-20. "... to rejoice in his labor, For this is the gift of God." Matt. 21:28-32.

There are two kinds of people on earth today,
Just two kinds of people, no more, I say,
Not the good and the bad, for 'tis well understood

The good are half bad and the bad are half good.

Not the happy and sad, for the swift flying years

Bring each man his laughter and each man his tears,

Not the rich and the poor, for to count a man's wealth

You must first know the state of his conscience and health.

Not the humble and proud, for in life's busy span

Who puts on vain airs is not counted a man.

No! The two kinds of people on earth I mean
Are the people who LIFT and the people who LEAN.

Wherever you go you will find the world's masses
 are ever divided in just these two classes.
 And, strangely enough, you will find, too, I mean,
 There is only one lifter to twenty who lean.
 This one question I ask. Are you easing the load
 Of overtaxed lifters who toil down the road?
 Or are you a leaner who lets others bear
 Your portion of worry and labor and care?
 —Ella Wheeler Wilcox.



Wise Choice

Psalm 23. "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life."

A mother took her small son, Charles, to the market with her. In a small grocery store, Charles was invited to take a handful of cherries, but he seemed hesitant. "Don't you like cherries?" asked the grocer. "O yes," answered Charles with zest.

The grocer put his hand in, came forth with a generous portion, and dumped them into the boy's waiting cap. Later the mother asked her small son why he hesitated about taking the cherries himself, and waiting until the grocer gave them to him. "Because his hand is bigger'n mine," answered Charles.

Great lesson there for the Christian! Those who "wait on the Lord" will always get the bigger blessing; because God's hand is bigger.
 —Church Chimes, Shreveport, La.



Dignity and Importance of Work

John 5:17. "But Jesus answered them, My Father worketh hitherto, and I work."

"Ministers should emphasize the dignity and importance of work, along with the teachings of the dignity and importance of man in the sight of God.

"We should emphasize the dignity and importance of each man's work, his right to have some choice in the work he will do, and his right to pay in proportion to the service he renders.

"The man who collects the garbage, for instance, is as much entitled to my respect, the respect of the community, and a decent living as a result of his work, as any one else in the community. Think how important he is. I have often felt that I would miss my garbage man more than my congregation."—Dr. John B. Thompson, University of Chicago.



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A Friendly Smile

James 3:4. "Behold the ships, which though great, . . . are turned about with a very small helm."

The story is told of a boy, coming in contact with the end of a live wire during his play, with the result of burns on one side of his face. Later, the boy was brought to court, to exhibit the scars and paralysis as a result of the accident.

During the trial, the boy was instructed to stand before the jury and smile. The normal side of his face smiled; the wounded side just puckered, without expression. The jury is reported to have awarded the boy \$20,000 for the loss of ability to smile with both sides of his face.

An observer reminds us, "that if half a smile is worth that much, why do we not exercise the gift more frequently, when we have the makings of a whole smile." Few of us know the value of the gifts so freely bestowed upon the children of men by a loving God.



Training and Responsibility

Matt. 13:27. "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?"

We have taught our young people, but we have given them no ends. Our education has been in the "how" but not in the "for what."
—Pearl Buck.

Character is caught, not taught. It is not propositions, not definitions, not demonstrations, that give inspiration, but the touch of life.—Henry Churchill King.

We must have the *uncommon* sort of men and women if we are to have leadership in government, in science, in education, in the professions and in the home.

It is a curious fact that when we get sick we want an uncommon doctor, if we have a construction job we want an uncommon engineer, when we get into war we dreadfully want an uncommon admiral and an uncommon general.

Only when we get into politics are we content with the common man.—Herbert Hoover, telephone address to students and faculty, Wilmington College, Ohio, Nov. 11, 1948.



Faith

(From page 565)

humility. I sometimes think that it is the thread of sacrifice.

We often fail to understand, or to see, the

kind of pride which rides to a fall except in people high in public life. Oftentimes that pride is to be found in people of exceedingly low estate also. I shall never forget the man who was our company barber in the army during World War I. He was the worst coward I have ever known—and the greatest braggart. He walked about with his chest stuck out like a pouter pigeon's, seemingly daring anyone to say anything to him, but he was the quickest to run if danger threatened.

We were going up to the front and he asked that he be given a litter and put in the front lines. For fun one day we lined up our detachment and I told him to step one pace forward. Then I informed him and the company that he had been chosen for dangerous duty. He was to be given a litter in order that he might go out into no-man's land. He would probably win medals galore which he could show to his children and grand-children if he lived to tell the tale.

It was undoubtedly a cruel thing to do, but boys of twenty—particularly if they are first sergeants—are much more anxious to deflate swollen egos than middle-aged men.

A half hour afterwards the town major dropped in to see me and gave me a thorough dressing down. The barber had reported to him that he was gravely ill, that he might even die. The town major could find nothing wrong with him but the barber wouldn't let him go; the town major just had to assign him to quarters and certify that he was unfit for active duty. When I told him the story he laughed but insisted that I'd have to countermand the bogus order.

A few nights later there was heavy artillery fire in our sector and our billet shook with the shock of the guns and a hit by an occasional enemy shell. That night again he became completely panicky. But the next morning he strutted about with his usual aplomb, a hero to himself.

Oh, you will find the proud man everywhere, the proud and vain girl and woman as well. There is an honest pride in work, an honest and sincere joy in what one's hands have accomplished. But that is altogether different from the pride of which we have been speaking. That kind of pride actually achieves but little.

Put the two texts down side by side. One fits into and complements the other. Walk humbly with God and you will learn to love Him. Deal justly and mercifully with your neighbor and you will love your neighbor as well. The very center and heart of faith is the love of God and the love of neighbor with

of the qualities which accompany it—humility, mercy, compassion, tender-heartedness. "Love God . . . Love your neighbor." This at the very heart of the Old Testament as is of the New.

acing New Year

From page 553)

She cared meticulously for this Turkish soldier. When he was better he asked, "Why did you care for me?" She said, "I follow One Who said, 'love your enemies and do good.'" The soldier was silent for a while and then said, "I never knew there was a religion like that. Tell me about it. I want it."

It is not necessary for anyone to face the new year in fear and confusion. We have a Guide who knows the way. We have a Pilot who is not lost in a sea of perturbation. He knows where the channel is and can lead us safely to the harbor. We can face the new year in confidence with Christ, because we know He is light.

* * *

We can face the new year with Christ in confidence because we know we shall have at our disposal what we need. God has created for us a wonderful world. The elements essential for life are in the soil and air. They are assimilated by vegetation, and as we consume the plants the richness of the good earth enriches our bodies. Men have found in the soil, minerals, and vegetation, the ingredients to cure the physical ills of man. Scientists are convinced that somewhere in the earth are all things necessary for the curing of all diseases, that every disease has a cure. It is as though God said to inquiring minds, "Seek and ye shall find."

In facing the new year men need supremely spiritual power. In the midst of hate, they need love, sorrow, they need comfort, weakness, they need power. The Master said, "I am with you always, even unto the end." Jesus is able and willing to do for us what we need. Not only to Jerusalem, but even to us. He has said time and again, "I would but you would not."

Jesus continually reminds us, "Whosoever cometh unto me I will in no wise cast out," "Come unto me all ye who are weary and heavy laden and I will give you rest," "Follow me and I will make you to become." When we have the Divine companionship of One who will never leave or forsake us, who knows what we need before we ask, and is ready and willing to help us, we are not afraid. With such a Christ we can face the new year in confidence.

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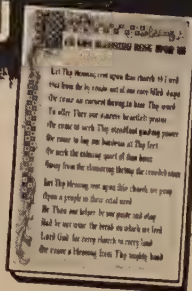
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THE WINNOWNING YEARS. By Victor E. Beck, Ph.D.
Augustana Book Concern. 62 pp. \$1.50.

Those who know the author of this little gem, the songs of which are "tuned with the harps of God," will recognize the singer in his soul-melody, for its pages reflect the faith and confidence which wells up and overflows from a heart rich in love and adoration.

Only such a one could word such lines. They lead the reader to feel that Dr. Beck merely opens the gates of his heart and lets its song pour forth, dripping with the joys of a believer who knows in Whom he believes, and why.

Moulded into beauty of form, often with a smooth brevity which amazes the reader with its breadth of content, rich in imagery and high ideal, *The Winnowing Years* will charm the lover of poetry at its best. The volume will make an ideal Christmas gift. It merits place in every church library and availability for any who seek assurance anew, faith and strength, in these pagan days.

THE FELLOWSHIP OF THE SAINTS. Compiled by Thomas S. Kepler. Abingdon-Cokesbury Press.
800 pp. \$7.50.

This Anthology of Christian Devotional Literature stands in the same relationship to the devotional literature of Christianity as *The Oxford Book of English Verse* to the poetry of the English speaking people. Dr. Thomas S. Kepler, professor of Literature and Language in the Graduate School of Theology at Oberlin, has performed a marvelous task in compiling this volume with its carefully chosen selections from the great devotional writers in Christianity, from the first century to the present time. All the great saints are in the book, worthily represented by the proper selection from their works. Each selection is prefaced by a short sketch of the author, so that the reader may understand the times and the man before he begins the selection. The book is an entire library of devotional literature. The English speaking world is debtor to Dr. Kepler, for the compilation of devotional literature has never before been done so well, and published so attractively as in this volume. It is a must in every library, and on the shelf of every earnest Christian.—*Charles Haddon Nabers.*

PREACHING FROM THE PSALMS. By Kyle M. Yates.
Harper. 203 pp. \$2.00.

This volume is from the pen of a Hebrew scholar, who, after a few years as a professor of Old Testament Interpretation, has gone back into the pulpit and preaches to one of the large congregations of the South, the Second Baptist Church of Houston, Texas. Here is a preacher who takes his scholarship into the pulpit and with fine clarity channels it into the pastorate. In twenty sermons he deals with twenty-one psalms, showing the background, the human characters involved, and the eternal principles revealed. It is not Old Testament preaching. It is Gospel preaching, with modern-day point and punch. Here is scholarship, clearness, human understanding, homiletical accuracy, evangelical fervor taking its way to the Cross. The book will appeal to all interested in expository preaching. Such preaching is not outmoded, and Dr. Yates has provided a challenging study of its possibilities.—*Wm. Tait Paterson.*

THE BRIDGE. By Arthur Wentworth Hewitt.
Abingdon-Cokesbury. 110 pp. \$1.50.

A drawing of a different type bridge at the head of each chapter emphasizes Arthur Wentworth Hewitt's use of a universally familiar object as the symbol for the "bright golden span" across sorrow and death. Yet *The Bridge* is not an allegory. It tells how the assurance gained by the experience of personal commitment to Christ will give a faith which is more than factual knowledge.

The world is full of sorrow from which the best of men are not exempt and each bit of joy should be received as a gift from divine love to inhabitants of a world of sorrow sure to meet the enemy death. Most means of comfort are vain, but a vivid sense of the real presence of a loving God gives real comfort to those who will forsake the sins which keep them from crossing the bridge, "not made with hands, whose Builder and Maker is God."

This is a book for all who wish to receive or give comfort and Christian help in times of sorrow and mourning.—*Maj. Claude Richmond.*

THINKING CHRISTIANLY. By W. Burnett Easton, Jr.
Macmillan. 136 pp. \$2.50.

An associate Professor of Religion at Lawrence College, Appleton, Wisconsin, Burnett Easton, in this book, cuts right through to the nerve of the problem of modern society. Laying bare, with a merciless scalpel, the muddled conclusions of our age, he sets forth with penetrating insight the method that the Christian must adopt in thinking through the problems of life.

"Thinking Christianly" is the method. The church or "the remnant" shares with modern secular society many of the evils which beset the latter. Only as Christian leadership fearlessly breaks with the tacit religio-secular-concordat is there any hope for the survival of the true Christian community. Here Easton is at one with Alton Trueblood in calling for a remnant truly committed. In his chapter on "Evil and Suffering" Easton gives a telling answer to Carl Barth's statement that the Christian church should leave the work of reconstruction to God and content itself with listening to the proclamation of His truth. Says Easton, God will carry out his purpose in His own good time, regardless of what man does or does not do; yet the Christian must give himself to obey God's will in the world, through the love of Christ which constrains him.

This short book should be digested by every minister.—*B. Gibson Lewis, Jr.*

THE SYMBOL OF FAITH. By George Hedley.
Macmillan. 175 pp. \$2.50.

Professor Hedley, professor of Economics and Sociology and Chaplain of Mills College, has done a remarkable service to the Church-at-large by dealing as he has in this book, with the Apostles' Creed. His approach is exceedingly readable and certainly intelligible to the most untutored among us in things theological. His seventeen chapters actually are a series of Chapel sermons and as such possess a directness and simplicity which more profound and theological studies of doctrine do not always display. Professor Hedley, following two introductory chapters, takes up the statements of the creed and considers them one by one, finally concluding with an appropriate chapter to counter-balance the one at the beginning, "I believe: That I May See."

Every Christian ought to read this book. Every Christian will not go along with the author at every point, but he will be compelled to think his way through Christian faith if he wishes to rebut Professor Hedley. And every Christian who reads this book thoughtfully will be indebted to the author for the

fresh approach to and new appraisals of tried and tested religious truths integral to Christianity.

The weaknesses of the book center chiefly at the interpretations relating to the Virgin Birth, the Resurrection, and the Ascension. Unfortunately Doctor Medley has not grappled profoundly and adequately with Christian doctrine at these points. Where he has failed, the reader is prodded, however, to seek his way to a satisfactory end.—*John W. McKelvey.*

AN PROTESTANTISM SAVE AMERICA?

by Charles Clayton Morrison. Harper & Bros. 225 pp. \$2.50.

The veteran editor of *The Christian Century*, who has surveyed the American religious field for more than a long generation, brings his great gifts of keen analysis and clear, organized exposition to bear upon the condition of Protestantism in this country. What is more, his book throbs with the yearning for the unity of the Church of Christ in a vital grasp of the Gospel and a united mighty witness to the grace of God shed through Jesus Christ, which is its very essence. He decries the illusory emphasis upon statistics and asks serious questions to bring out the quality as over against the mere quantity of the Protestant membership.

He sees three major forces seeking to dominate American spiritual and cultural life; Protestantism, Roman Catholicism and Secularism. These forces are missionary and militant and seek to win America if they can. This book analyses each with great acumen and we believe soundness. Particularly arresting and pertinent are his strictures upon Protestantism, as we find it; its false tolerance which springs out of indifference rather than love and reduces Christianity to religion in general; its divisive names, sometimes merely sectarian and sometimes falsely universal; its amazing divisiveness; its localism as opposed to consciousness of the church as a whole; its unscriptural use of the Scripture as a paper pope and again as a mere field for critical ingenuities instead of seeing the Bible as the Revelation of the divine Saviour of the world.

The last chapters are an ardent plea for an ecumenical Church resting upon the sole basis of the sovereignty of Christ. This book cannot but go home to the conscience of every Christian who reads it. It is a devastating setting forth of Protestantism's weaknesses including its horrifying ignorance of Scripture and creed and is a clamant call for repentance. Protestantism cannot win as against its enemies, Rome and secularism, without a return to profound faith in Him without whom there is no unity to which men can be invited and so no basis for genuine union.

—*Paul H. Roth.*

THE DEVOTIONAL BIBLE. Volume II.

Concordia Publishing House. 528 pp. \$3.00.

This is the second volume of a series which The Lutheran Church,—Missouri Synod, is publishing as a part of its centennial observance, which is to contain a library of devotional studies on the books of the Bible. This volume contains the treatment of the Gospels according to St. Luke and St. John, as the first volume contains similar treatment of the first two Gospels. The writers are Theo. Hoyer and H. W. Loeckel.

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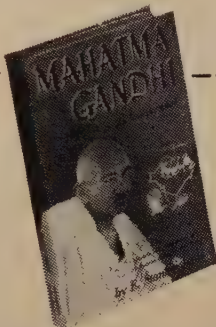
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GAINING THE FAITH YOU NEED.

By James Gordon Gilkey. Macmillan Company.

118 pp. \$2.00.

Here is clear, logical help for sincere inquirers often confused by unexplained or antiquated religious terminology. In Dr. Gilkey's analysis, religion contains five elements. Two are basic: a set of beliefs relating to the Divine Being, and a high code of conduct derived from such beliefs. Three are secondary elements: institution, ritual and supplementary beliefs, valuable but not the core of religion. Classing himself as a liberal, he credits science with ending belief in evil spirits and Satan, with providing many tools which religion uses in making a better world, and with furnishing secure ground for believing in God. To understand the meaning of life, he feels it should be seen as a struggle upward, which man can win with God's help. Man gains the faith he needs for this struggle through the conviction that God knows and is interested in him personally, and that God has given each person an important work to do. Illustrations from his own rich experience and many quotations are expertly used by the author to make this a vital, challenging book.—*Maj. Claude Richmond.*

OUR PROTESTANT HERITAGE. A Symposium.

John Knox Press. 224 pp. \$3.00.

In this volume seven members of the faculty of Union Theological Seminary in Virginia, sketch with bold strokes the personalities and events, which feature four thousand years of our Protestant history. It is the contention of the authors that Protestantism is not to be regarded as an isolated historical event, but a spirit. It is "not the appearance of a new phenomenon at any particular stage of history, but the outcropping again and again, in successive stages of history, of the unquenchable yearning of the human spirit for vital fellowship with God."

This is a book which should be read by the Protestant church of today, which is edging ever closer to the dangers of institutionalism and sacerdotalism. It is well written and abounds with stimulating insights. In particular, it is to be recommended to pastors, who plan to preach a series of sermons on the historic origins of our Protestant faith.

Beginning with "Patriarch and Prophet," the procession of Protestant figures moves "Through History and Wisdom" into the New Testament, where it is fully apparent "In the Word Incarnate" and is "Shaped by the Masterbuilder." After a period of "Growth and Decay" it is found again "Protesting for the Truth" and emerges in our own time as "A Dynamic Tradition," the challenge and hope of the world. This series was presented to the general public in lectures in the Fall of 1946, and is now published at popular request.—*Meredith J. Sprunger.*

STEPS TOWARD A SINGING CHURCH.

By Donald D. Kettring. Westminster Press. 342 pp. \$4.50.

Here is a much needed book in the life of the church. The author is an accomplished musician who

has been dealing with multiple choir programs for the past twenty years. The book is a veritable encyclopedia of subject matter. It covers almost everything that musical leaders and committees encounter in setting up a music program for the church: the structure of parishes, finances, equipment, music, attendance, choir morale, etc. The book can be recommended to choir-masters, organists, music committees, and pastors. There may be some complaint that it was written from a background of churches having huge financial budgets but a little imagination will make the material useful in every church. Unfortunately pages 254 to 287 are missing in the reviewer's copy. We hope this is not true for the entire edition. There are some very good suggestions as to repertory and a fine annotated list of available anthems of various grades and types for a comprehensive musical program.

Dr. Donald D. Kettring was born in Sewickley, Penna., and grew up in Portage, Ohio, where his father conducted rural singing schools. When he was twelve he won a piano scholarship. Later he studied music and Bible at Ohio Wesleyan University, leading to a master's degree in sacred music taken at Union Theological Seminary. Dr. Kettring is now Minister of Music in the East Liberty Presbyterian Church of Pittsburgh, Penna. In addition to his doctorate in sacred music, he has also a bachelor's degree in divinity, and is a minister in full standing in the Congregational Church.—*Meredith J. Sprunger.*

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS—1949. By Earl L. Douglass, D.D.

Macmillan. \$2.00.

The need for helps in teaching the Sunday School lessons is granted. Surveys indicate that adult religious knowledge and belief generally remains on the Sunday School level through life. Thus the need for certain teaching are actual.

Of all the helps, the Snowden-Douglass series has remained at the top in scholarship, ease and plainness of presentation. Each lesson is presented in a definite plan which is clearly outlined. Application to life and living is made. For example: "Our Lord did not regard prayer as a substitute for work, but He believed that work was not possible without prayer." "We should betake ourselves reverently to the house of God to honor the Most High, to hear His message, and to ponder it, with our spiritual needs in mind." It is this point of need and its fulfillment that Dr. Douglass brings to mind with repeated emphasis.

This is especially important today. With self-satisfaction rampant and self-sufficiency on the throne, the realization of one's need must come to pass before spiritual improvement will be noted. Only 5% of the American people admit a need for forgiveness. That is astounding in the light of Christian teaching. So a careful teaching of Christian truth on the Sunday School level, where most people get their religious instruction, becomes of the greatest importance. And this book will go a long way toward giving correct teaching.

The first six months of 1949 are devoted to the life of Jesus. Then come three months of the Psalms and three months with Isaiah and Jeremiah.

For our day this sentence stands out like a beacon: "The gospel of Jesus Christ is addressed to men as individuals but it lays upon saved men the necessity for regenerating human institutions under the power of the Christian gospel."

Were only one book of helps in teaching the Sunday School lessons possible to obtain, this one would be recommended. Its use should bring forth much good Christian fruitage.—*W. R. Seigart.*

Be Angry

(From page 570)

Every man is responsible for his own burden. Very few people have strong enough personalities to bear other people's burdens in addition to their own. I have seen too many patient, kindly and sympathetic people suffer and die from malignant diseases and I've always suspected that they have been carrying every one else's burdens and have not learned how to unburden themselves.

The highest Christian solution lies in the calm of prayer and forgiveness. Prayer permits us to cast our burdens upon the Lord and our faith assures us that He will remove our transgressions from us as far as the east is from the west. When we assure ourselves of this divine forgiveness, we will come more readily to the throne room of God and unburden them all in the hands of God. When He returned, although He knew He had suffering and death to face, He was poised and calm. His communion with His Father had eased His mind and given Him one clear path of action. When a person resigns himself to do the will of God, he is casting out a host of tensions and confusions. Prayer is an excellent catharsis for a troubled mind. When we are told by the hymn to "take it to the Lord in prayer," we are being given a modern psychotherapist's prescription. Make sure that you actually leave your burden with God. Too many come to God with their burdens and place them before His throne; then after a brief prayer, they arise, take up their burden again and leave. And they wonder why God had not helped them! When we have once placed our cares in the hands of God, we must go forth as one who is relieved, and must live as though God really had taken away our problems. If others have the habit of bringing their frustrations and resentments to you, pass them on to God as quickly as possible. Do not let them add to your personal load.

Paul shows remarkable insight into human nature by this verse of our text. Yet in his days the intricacies of the human personality were scarcely being explored. However, with our modern knowledge, we can look back and admire his understanding. At the same time we marvel how Jesus demonstrated solutions for personality problems which were not fully recognized until nineteen centuries later. Wealthy living means the use of safety valves or excessive pressures. Christian living means finding a way of release that will be wholesome to you and still will not bring harm to anyone else.



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Great power is thrust upon some men by circumstances of the times. Great men do not have power given to them by circumstances; by the transcendent power of their own minds they hew their own paths, and circumstances bow to them.

Mid-Week Suggestions

I. Sin Prevention

Organ: "The Answer"—*Wolstenholme.*

Invocation: "O Lord, let Thy work appear unto Thy servants and Thy glory unto their children, and let the beauty of the Lord, our God, be upon us." *Psa. 90.*

Hymn: "Lord of Life and King of Glory."

Psalm: 28 and 30, *responsively.*

Hymn: "Jesus, the Very Thought of Thee."

Scripture: Eccl. 12:1-7. Matt. 10:29-30. Jude 20-24.

Hymn: "Father, All Glorious . . ."

Meditation: What drama and unusual event in the history of mankind can equal the moments portrayed in the story of the angel with the message to a meek and timid little woman; the star above the manger, the wise men from afar, the lowly shepherds leaving their flocks to kneel before a newborn child? There is none to equal it, from the simple and dramatic point of view. But wait, we are only beginning! Drama, to be great, must have a climax, and in this drama, devised and presented by Almighty God to his creatures,—wayward, rebellious, sinful, sodden, grasping for domination over their fellow-creatures even to life and death—to these love of a Creator for his creatures.

All other events in the history of man are dimmed by the drama, written and enacted through the love of God, and re-lived by countless millions through the 2,000 years which have witnessed its leaven at work in the hearts of men who were *equal* in faith and trust to its acceptance for what it is, the ONE and ONLY HOPE OF MANKIND to be the kind of creatures the Creator intended us to be. Great progress has been made by the human race in many, nay all, phases of mechanical, scientific, and academic spheres of life, but many of us fail to understand that all these are but the twigs, and leaves, and blossoms of the main source of life and progress, the spiritual side. Man is created in the image and likeness of God, and his progress and development roots in spiritual life, the kind of life presented to us in the infant born in Bethlehem of Judea, whose coming the world is now celebrating. Sin prevention lies in our acceptance of the gift of love, sent forth by Almighty God, to lead men into the Way he is created to walk.

Hymn: "Jesus, the very Thought of Thee."

Reader: "Yet He Went In", *Mabel Earle.*

One answered on the day when Christ went by,
"Lord, I am rich; pause not for such as I;
My work, my home, my strength, my frugal store,
The sun and rain, what need have I of more?
Go to the sinful, who have need of Thee,
Go to the poor, but tarry not for me.
What is there thou shouldst do for such as I?"

And he went by.

Long years thereafter, by a palace door
The footsteps of the Master passed once more,
From whence the old voice answered piteously,
"Lord, I am poor, my house unfit for Thee;
Nor peace nor pleasure bless my princely board,
Nor love nor health; what could I give Thee, Lord?
Lord, I am poor, unworthy, stained with sin!"

Yet He went in.

Hymn: "O Maker of the Sea and Sky . . ."

Prayer: (Especially for those present, who seek the way; for those in positions of power and leadership who must find the Way; for the young who will one day assume the responsibilities of today's world of men; for the Church and its ministers which proclaim the message of Jesus Christ, and the love of God.)

Hymn: "Holy, Holy, Holy, Lord God Almighty."

Benediction.

Organ: "Magnificat"—Ashford.



I. Untrodden Ways Ahead

Organ: "March of the Magi"—Dubois.

Invocation: "The Lord is my rock, and my fortress, and my deliverer; My God, my strength, in whom I will trust; I will call upon the Lord, who is worthy to be praised." *Psa.* 18.

Hymn: "Praise ye the Lord . . ."

Psalm: Psalm 19, *responsively*.

Hymn: "To Thy Temple I Repair."

Scripture: Joshua 3:1-17. Psalm 90:1-17.

Hymn: "Come Thou Almighty King."

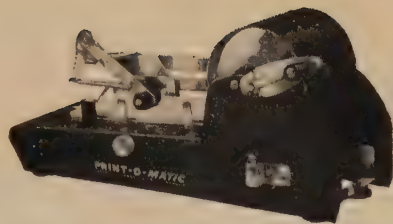
Meditation: "Behold, I make all things new." *Rev.* 21:5. Citizens in the world of today may accept this promise in Revelations as having come true, since we find ourselves closing the book of history on one way of life, and being confronted with the task or privilege of opening a new way. Those "armed with the Spirit" will look upon it as a privilege to be used of God to carry out His Will among men; those who linger longingly over the things of the past, hesitate upon the threshold of the day before us, weighing the factors comprehended by man, and trying to decide upon the path most advantageous to themselves,—well, the way ahead will be a "forced march", destination, a question mark.

To the believer, God offers Himself as the Leader on the path ahead; He casts Himself in the role of Way-maker; He speaks of His highway, and we must assume He is familiar with it; He tells us it is an "excellent Way"; and provides the traveller with a sure companion, a Comforter, who will not desert under any trial or circumstances.

Maurice Legrand, born in *Borbigny* in 1873, wrote a treatise on "Life's An Art," under the pen name, *Franc-Nohain*, (*Holt & Co.*, \$2.00). The volume has 15 brief chapters, covering everything from "Eating and exercising" to "Automobiles for Everyone",—but chapter 15, the closing chapter, is titled, "And Then There Is God."

Among many wise and cryptic observations throughout the small volume, Legrand says, "One should never regret what is irreparable. When you have scooped up water in the your palm from a fountain, try to drink all you can as quickly as possible, but do not hope to retain it between your closed fingers for when it has slipped through them to the ground you will never pick it up again."

Let us, in our approach to the coming year, resolve to put the chapter about God and His Presence in the first page of our new book; let us not say, "And then there is God", let us say, "THERE IS GOD" and let everything else be overshadowed by that fact and our acceptance of it. Let us take Legrand's advice about the water in our palms (the days of the



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Jesus sought out "The People" who had sinned
 and needed to learn the way back to God.

year) slipping through our fingers, never to be
 retrieved. With this truth before us, we can place
 ourselves wholly into the keeping of Him who wants
 to USE us, our talents, our strength, our possessions,
 in bringing His will into the world of men. Let us
 here and now resolve that we here present shall be
 enlisted in God's working corps. He is waiting!
 —D. Hill.

Hymn: "Just as I am, Without One Plea."

Reader: "Captain of His Soul"—Oxenham

Each man is Captain of his Soul,
 And each man his own Crew,
 But the Pilot knows the Unknown Seas,
 And he will bring us through.

We break new seas today—
 Our eager keels quest unaccustomed waters,
 And from the vast uncharted waste in front,
 The mystic circles leap
 To greet our prow with mightiest possibilities,
 Bringing us—What?

Dread shoals and shifting banks?
 And calms and storms?
 And clouds and biting gales?
 And wrecks and loss?
 And valiant fighting-times?

And, maybe, death!—and so, the Larger Life!

For should the Pilot deem it best
 To cut the voyage short,
 He sees beyond the sky-line, and
 He'll bring us into Port!

Hymn: "O Spirit of the Living God."

Prayer: (Especially for the coming of the Holy
 Spirit into the lives of men and women present, and
 throughout the world, who are ready to accept the
 challenge of the coming day, by accepting the Will
 of God as their pattern for living)

Hymn: "Awake, My Soul . . ."

Organ: "Thine is the Kingdom"—Gaul.

The Child and the Book

He who gives a child a book
 Gives that child a sweeping look
 Through its pages
 Down the ages;
 Gives that child a ship to sail
 Where the far adventures hail,
 Down the sea
 Of destiny;
 Gives that child great dreams to dream,
 Where the sages
 Trump the ages;
 Gives that child a vision, wide
 As the skies where stars abide
 Anchored in
 The Love of Him.

—Stidger.

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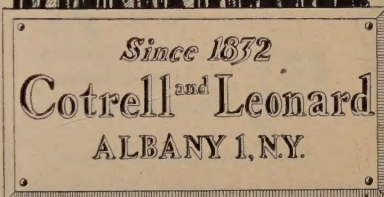
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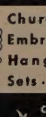


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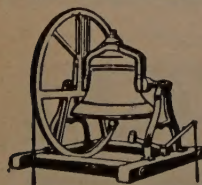


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